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A HISTORY OF
THE CHURCH OF THE BRETHREN
IN KANSAS

BY

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TO
MY CHILDREN
DAVID WARREN, ELDON LIONEL, AND LOIS LAURENE
THIS BOOK
IS
AFFECTIONATELY DEDICATED

HISTORY OF THE CHURCH OF THE BRETHREN IN KANSAS

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INTRODUCTION

History is one of our most important sciences. During the last fifty years the science of History has come into its place as one of our most valuable assets. We now realize that only as we know the history of nations, movements, organizations, and peoples, can we understand their nature, their significance, and their probable direction and end. We do not expect to understand anything today without going into its history. This is true of the various sciences, philosophy, and art, as well as the modern human institutions. History is the key to the understanding of life, and therefore to the solution of our human problems. All our moral and ethical problems rest upon history, and our religious ideas and forms have an historical background, the knowledge of which is necessary to make them intelligible and vital.

It is most fortunate that a number of men have lately taken in hand the task of writing the history of the Church of the Brethren in the various districts and sections of the country before it is too late. Soon the pioneers will pass away and in many cases, since church records are often inadequate, their passing will entail an irretrievable loss. Professor Craik has done an incalculable service to the church to write the history of the Brethren in Kansas just in time to verify and clarify the most vital facts by consultation with the pioneers who are going yonder so rapidly. If this work had been begun a few years later, its value would be very much lessened. It is my hope that each new history that is produced will inspire some one in other districts to take up the task before it is too late.

Furthermore, Professor Craik has a unique fitness for this task. A native of Kansas, he has an abiding interest in this state. He has the instinct of the scholar and is one of the most painstaking men I ever knew in his zeal for accuracy and completeness. Every fact recounted in this splendid history has been verified from

many angles and the whole scope of historical resources has been exhausted that he might give incontestable facts — real history.

But history is infinitely more than a chronology of facts. It is an interpretation of life, of the real currents of human thought and action, and therefore the historian must carefully evaluate facts and select those that are vital to a true interpretation of human achievement. With this rare and valuable talent our author is richly endowed. By instinct and training he has the gift of presenting to us the Brethren of the past as though they were living before our eyes. Just as national history is essential to develop patriotism, so the history of the Brethren, the pioneers, those splendid self-sacrificing saints who builded our churches, will promote loyalty to the Church and foster a greater zeal to promote her ideals. It is very important that we teach more history and that we should acquaint our children with the noble saints of the past so that they will have a growing admiration for the church that we love.

Professor Craik has not written this book in the spirit of simply presenting cold facts, but his love and loyalty to the church glows with the missionary spirit. He has labored patiently and hard and has gone to great expense that he might do a real service to the church and the Kingdom. I am sure that it will add interest to the reader to know of his fine devotion to the great Cause, and that added to his native ability and his excellent training for the work, his real fitness was possible because he loves and serves the church whose history he writes.

Professor Craik was born near the village of Marietta, in Marshall county, Kansas, on March 7, 1886. He is the oldest son (and only living son) of David J. and Mary (Rink) Craik. The father, now deceased, was of Scotch-English origin and the mother is German. The author's education was begun in the Marysville, Kansas, schools, but continued in schools in and about Adrian, Mo., to which place the family moved in 1893. At the age of fifteen he went to Tonkawa, Okla., where his parents had moved, and here in 1902, he entered the newly

established University Preparatory School, from which, however, he did not graduate. It was here that he received his inspiration to become a teacher. He taught school two years in Oklahoma. The death of his father on April 17, 1906, threw the responsibility of supporting a mother and two sisters upon his shoulders.

His burning desire to enter college culminated when, on September 6, 1907, he arrived in McPherson, where in a few days he registered as a college freshman. His studies were largely along classical lines. On December 1, 1907, during a revival held by T. S. Moherman, he professed Christ and was baptized by Frank H. Crum-packer, now of China. He has always taken much interest in church activities. On May 27, 1910, he was graduated from McPherson College with the degree Bachelor of Arts. The following September he took charge of the department of Latin and Greek in his alma mater. Later the Greek was dropped and he taught German.

Desiring further preparation, in 1915 he secured a leave of absence and entered the graduate school of the University of Kansas, as a fellow in History. He spent two whole years in study, supplementing this, however, with summer work done in 1911, 1913, and 1916. In June, 1916, he was granted the degree of Master of Arts by the University. He was granted the degree Doctor of Philosophy by the University on June 5, 1922. His dissertation is entitled "Southern Interest in Territorial Kansas." He is a member of the American Historical Association, the American Political Science Association, and the Mississippi Valley Historical Association.

On September 7, 1910, Professor Craik was united in marriage with Miss Elva Rosetta Miller, of Lone Star, Kansas, a former student of McPherson College. They are the parents of two sons, David Warren and Eldon Lionel, and one daughter, Lois Laurene.

June, 1922.

D. W. KURTZ

FOREWORD

The present work is the result of a preliminary study of Brethren history in Kansas carried on in the historical seminar of the University of Kansas during the scholastic year 1915-1916, which study satisfied the research requirement of that institution for the degree Master of Arts. Thru an examination of the files of the church periodicals and by means of correspondence the sources were opened up to such a degree that a more extended and more intensive treatment of the subject seemed the logical consequence. The thesis was therefore made the basis of the work in hand. Many errors occurring therein have been corrected, unnecessary introductory matter has been eliminated, and many details of interest chiefly to the Brethren have been introduced.

The purpose has been to include a creditable sketch of every congregation that has ever existed in the state — a plan which, it is felt, has been largely realized. Considerations of relative importance and the availability of data have largely determined the length of the various congregational sketches. Thousands of pages of source material have been consulted. Biographical material has been selected with great care and discrimination. Recognizing the high merit of the biographies in "Some Who Led" and "Thirty-Three Years of Missions", the author's policy has been to exclude details of all sketches which properly belong here but which are so well done in those works. This is done in the interest of economy of space and thanks are hereby tendered the authors of those works for the use of such data as has been taken. Lack of space has also necessitated the cutting down of material in several instances. The question of omitting certain facts has been as serious a problem as that of collecting facts. More cuts would have been desirable had not the cost been an obstacle.

The author has experienced many of the disappointments common to students in historical research every-

where. He wishes to add his testimony to the already abundant evidence of the altogether too prevalent indifference of the Church of the Brethren to her own history. He disavows any intention to omit salient facts in the story told in this book and the responsibility for any serious omissions must for obvious reasons be partially borne by others. Destroyed records, negligent correspondents, treacherous memories, and lack of interest in answering questionnaires, have hindered the progress and speed of an undertaking made possible only by the genuine historical insight and enthusiasm of a chosen few. Their coöperation has indeed been commendable. A list of all who have contributed information to the following pages would be unfair by reason of its necessary incompleteness, but the gratitude of the author is none the less deep and sincere.

I am under lasting obligations to numerous of my friends for material aid and encouragement in the preparation of this volume. The aid of several colleagues on the faculty of McPherson College has been inspiring. President D. W. Kurtz, A. M., D. D., and Professor W. O. Beckner, A. M., have read the manuscript and have given timely and helpful advice in the selection of material. Mrs. Amanda Fahnestock, A. B., B. D., long identified with the college, has read and criticized the chapter dealing with the history of McPherson College. Miss Edith McGaffey, A. M., professor of English, has read carefully the manuscript with a view of correcting grammatical and rhetorical errors. Isaac D. Gibbel of Carthage, Mo., has facilitated the labor of securing data by donating to the Carnegie Library of McPherson College rather complete files of the various Brethren publications dating back to 1851. I count myself fortunate to have had the late D. L. Miller and that veteran school-man, S. Z. Sharp, inspect the manuscript.

Although in some respects the work was begun too late, material in abundance is to be found, but it will require long and patient effort to bring it to light. The present task represents the serious endeavor of over four years. Accuracy of statement has been sought thru the medium of a voluminous correspondence carried on with

persons living all over the United States. The writing of this book has been a labor of love thruout, and the author, writing amid the exacting duties of teaching, will experience his chief satisfaction in having placed at the disposal of the public a reasonably authoritative history, prepared for the humble purpose of preserving for those to come after us a record of which none may be ashamed. With the hope that a perusal of its pages may serve as a source of information, inspiration, and encouragement to the reader and with a prayer that it may tend to magnify the cause of the church we love, this book is sent forth by

THE AUTHOR

College Hill, McPherson, Kansas.

June 18, 1922.

CHAPTER I.

THE BEGINNINGS (1855-1861)

IT was in territorial days that the Church of the Brethren¹ made its advent into Kansas. While there were perhaps a very few members in Jefferson county, possibly several in Jackson county, and certainly one in Douglas county before 1855, it was not until that year that we have definite information regarding their presence. Brethren immigration to Kansas began with the coming of the Ulrich party, which was destined to be the nucleus of the Cottonwood congregation in Lyon (then Breckenridge) county.

Jacob Ulrich was a well-to-do farmer living in the Nettle Creek church near Richmond, Indiana. He had extensive holdings in both Wayne and Henry counties. Previous to 1855 he had made perhaps two trips to Kansas Territory, being, as one of his sons describes him, a sort of natural rover. His objective was eastern Kansas but on one of these trips he came as far west as Fort Riley. Disposing of his Indiana property early in 1855, Brother Ulrich headed a caravan of eleven wagons bound for Kansas. The other members of the party were: Aaron Eller and family, I. B. Hoover and family, William Rafe and family, Daniel Holsinger and family, Henry Messenheimer and family, the Evans family, and David Longan-ecker, an unmarried man. The Evans family stopped off in Illinois about fifty miles east of St. Louis, while the rest turned their faces resolutely toward the west. The route took them thru Indianapolis, Terre Haute, St. Louis and Kansas City (then Westport.) They arrived in Westport Oct. 20, 1855, and decided to spend the winter where comforts of life were easier obtained than they were on the Kansas side. Accordingly, they took up temporary

1. Thruout this work the name "Church of the Brethren" is used although in some instances the older form, "German Baptist Brethren", is necessary.

residence at Wyandotte, doing all their trading at Parkville, ten miles up the Missouri river.

It appears that while waiting here at Wyandotte Jacob Ulrich went out to Ozawkie to see his cousin Jacob Brown relative to the prospect of securing land, but the trip was fruitless, since there was no chance to make use of float titles in that locality. So in March, 1856, the immigrants started out on the old Santa Fe trail for Breckenridge county, where, thru the agency of Peter Ikenberry, also from Indiana, they found a favorable location. The float titles were used to secure for Ulrich two sections of good Wyandotte Indian land, ten miles southwest of the site of present-day Emporia. Daniel Ulrich, a son of Jacob, was present when the first load of material was unloaded preparatory to erecting the first building in Emporia. The other members of the Ulrich party settled in the vicinity of the future city.

Theirs was the usual lot of the frontiersman, but they went to work with a will. Their spiritual welfare was not neglected, for in that very summer (1856) the first congregation of the Church of the Brethren to be organized in Kansas was established under the name of the Cottonwood church. The charter members were: Jacob Ulrich and wife, I. B. Hoover, Peter Ikenberry, Gabriel Jacobs, wife and daughter, and David Longanecker. The first sermon preached by a Brethren minister was delivered in the summer of 1856, by Gabriel Jacobs, late of Delaware county, Ind., who had that spring taken a claim twelve miles south of Emporia. The first love feast was celebrated at Jacob Ulrich's home in December, 1856.

The location in Breckenridge county, however, did not prove to be altogether satisfactory. The ague became a disturbing feature, and as the closest physician lived fifty miles distant, considerations of health dictated a move. The Ellers and Messenheimers went to Iowa, the Ulrichs went to Douglas county, while the Holsingers remained where they first located. The first bit of correspondence from Kansas to be found in the Gospel Visitor is from the pen of Jacob Ulrich. He writes Dec. 30, 1856:

There are but a few members here and only one laborer in the Word. He holds meeting every four weeks in rotation. His name is

Gabriel Jacobs. We now live on Cottonwood (river), twenty miles south of Council Grove; but we intend, God willing, by the first of March to move eight miles south of Lawrence to a place called Hickory Point, near the Santa Fe road. This is a pleasant and fertile country, the climate mild and good for a prairie country, and it is hoped that peace, one of the greatest comforts and blessings of this world, is once more restored in Kansas; this is the general belief here.

One has but to reflect that the Brethren entered Kansas during a period of violence to realize that peace was at this time much longed for. The Wakarusa war ended in December, 1855, but that was not the end of the struggle, for on May 21, 1856, Sheriff Jones entered and sacked the town of Lawrence and three days thereafter John Brown perpetrated the famous Pottawatomie massacre. Genuine border warfare set in for a period of about four months,—Missourians against Kansans, pro-slavery men against free-state men. Any history of the state will set forth the details of this period to the satisfaction of the reader. Suffice it to say that the arrival of Governor Geary, third territorial executive, betokened the restoration of order, and after September, 1856, lawlessness for some time subsided.

The subsequent history of the Cottonwood church will be sketched elsewhere. It is a checkered history. It strikes one as pathetic that this, the first congregation in the state, should have long since become decadent. We must now relate a few facts respecting the second congregation in the state, viz., Washington Creek.

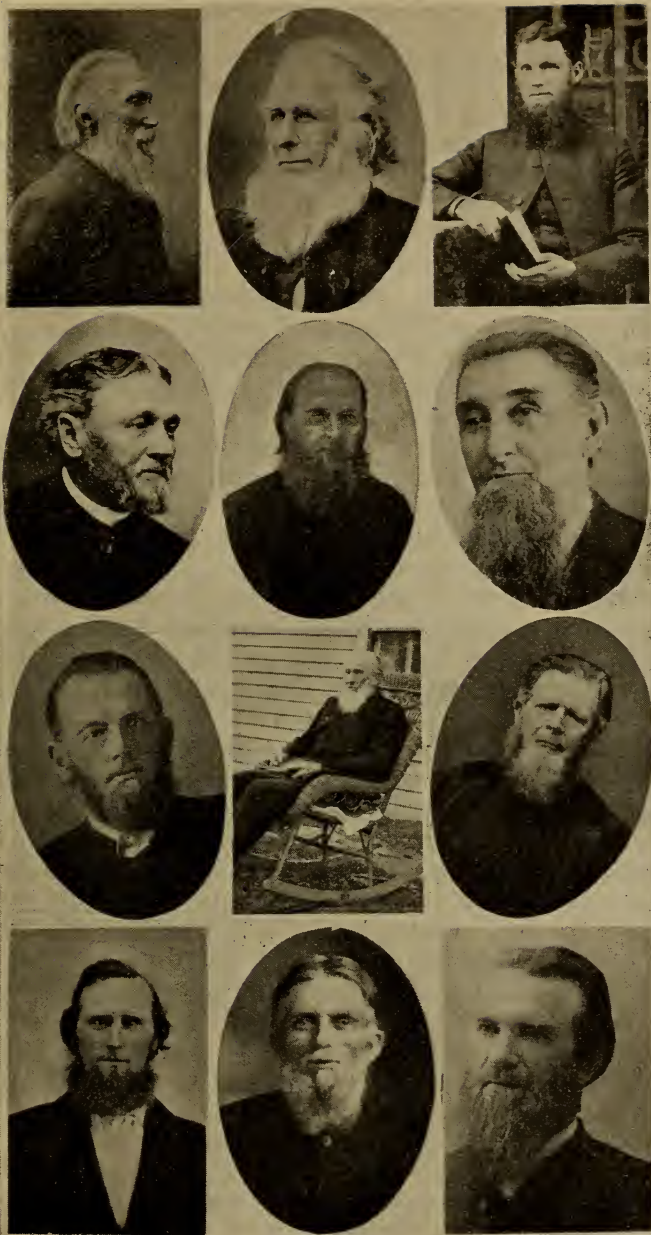
Once settled south of Lawrence about eight miles, Jacob Ulrich became the prime mover in organizing the few members who either came with him from Cottonwood or had come directly to Douglas county. Among the newcomers was Elder Abraham Rothrock, late of the state of Pennsylvania, who had been attracted to Kansas by Bro. Ulrich's articles in the church paper, and who became the first elder of the Brethren in the state. Prior to the organization, services were held in the Ulrich school house. The organization occurred in the year 1858 in Stephen Stuebaker's log house about four miles southwest of the present Pleasant Grove church. There were twelve members: Abraham Rothrock and wife, Stephen Stuebaker and wife, Daniel Stuebaker and wife, Dan-

iel Keeny and wife, Jacob Markley and wife, Isaac B. Hoover, David Kinzie. At this first meeting the first election was held among the Brethren in Kansas, Daniel Studebaker being elected to the ministry and Isaac B. Hoover to the deacon's office. Brother Rothrock was chosen elder in charge. The first strictly accurate date we have concerning any meeting in the state is May 22, 1859, when a love feast was held at the home of Jacob Ulrich, south of Lawrence. A further account of the Washington Creek church, one of the most important in Kansas, will be found among the sketches of the various congregations.

One other congregation was organized in Kansas before the Civil War broke out. The Wolf River church in Doniphan county dates back at least to September, 1859, when the first love feast was held in that congregation. Its history was destined to be more or less tumultuous. It passed out of existence in 1900. During the Civil War one congregation of real importance was established, viz., the Grasshopper Falls (Ozawkie) church; 1862 was the year, but no one remembers the exact date. It has enjoyed a quiet career and today ranks as one of the leading churches in Northeastern Kansas.

But hard times came early upon the Kansas Brethren. The year 1860 brought a failure of crops because of the drought. Conditions in Douglas county are described thus:

We have had no rain to moisten the ground over four inches for one year. Sometime this week we had one shower. In February we had one; in May another; in August perhaps three or four smaller showers merely to start the eaves to drop. We had no snow to cover the ground last winter. Thus from the Kansas River to the South line of Kansas and as much further as we have heard from the drought is severe. The balance of the territory is a failure. Wheat has heretofore yielded productively; this year the 20th bushel sown is not harvested. The winds blew from the South regularly through July and August and some days were too hot for any human being to be out.... There are perhaps 40 to 50 Brethren families in Kansas. Some have funds to buy with until harvest, others are out of funds now.... There has been wheat sent from Wayne county, Indiana, but the freight and commission are \$2.00 per 100 weight, and in some cases more, which is near what the price of wheat is in Kansas City.



JOHN HUMBARGER GEO. W. STUDEBAKER J. P. HARSHBARGER
 M. M. ESHELMAN JONAS DeHAVEN J. L. SWITZER
 L. E. FAHRNEY J. A. ROOT ALLEN IVES
 JESSE STUDEBAKER SAMUEL EDGECOMB GEO. E. STUDEBAKER

...I think I may say that one-fourth of the land in Kansas is under mortgages to Eastern speculators, and these mortgages will be due next spring and to purchase the land at a low price would be doing the present owners a favor and prevent it from falling into the hands of the speculators. The water in Kansas is very low. But each neighborhood has plenty for house use.¹

The drought began in June, 1859, and from then until November, 1860, it was intense. There were perhaps 100,000 people in the territory when it began to cease raining and of these fully 60,000 would need help. During the fall of 1860, 30,000 settlers forsook their claims and left Kansas. Charity was necessary for the 30,000 who remained on their claims.²

Bishop Henry Kurtz, editor of the Gospel Visitor, in commenting upon Bro. Ulrich's letter, quoted in extenso above, suggested that the needy in stricken Kansas thru their respective church organizations appoint committees to receive and distribute aid. No doubt it was due to this suggestion that the Washington Creek church, southwest of Lawrence, authorized Elder Abraham Rothrock to solicit aid in the East and published in the Gospel Visitor a statement of that fact properly signed by the local church officials. Elder Rothrock left home on Oct. 9, 1860, to solicit funds not only for his own brethren but for his deserving neighbors as well. The details of his trip are not available, but his itinerary included the churches of Illinois, Indiana, Ohio, and Pennsylvania. He went as far East as Philadelphia. He remarked that he found people willing far beyond his expectation to contribute to the needy in Kansas. Returning by way of Pittsburg and St. Louis he arrived home on Dec. 30, 1860.

This trip of Elder Rothrock together with the frequent appeals of Editor Kurtz and personal appeals of the suffering brought a ready response from the East. The same issue of the Gospel Visitor which gave an account of Rothrock's trip reported an offering of \$216.74 from the Tuscarawas church, Ohio, to Jacob Ulrich in behalf of the needy near Lawrence. By the time of the February issue of the paper this fund for Western relief had mounted to \$300. Editor Kurtz received these donations and sent

1. Jacob Ulrich in G. V., Sept. 13, 1860.

2. Anna E. Arnold, A History of Kansas, pp. 106-107.

them on to Kansas, giving due credit in his paper. In March, 1861, reports showed that \$750 had been expended.

The Brethren in the East felt moved, perhaps because of certain rumors, to investigate conditions in Kansas by sending representative men along with their donations. In the spring of 1861, David Frantz and William Gibson of Cerro Gordo, Ill., were sent by their home congregation to take grain seed to Kansas. They took 600 bushels of corn, wheat, oats, and potatoes, and also 300 pounds of garden seed of all kinds, collected by the women of Illinois. Early in April they reached Lawrence, but seemingly left only thirteen bushels of their cargo here. Where the rest was distributed does not appear, but the same day they arrived in Lawrence four two-horse teams loaded with wheat and corn came from another direction. In less than four days all this was gone and more was wanted. There was great demand for spring garden seeds. It seems that Gibson and Frantz were rather "spying out the land" as a possible mission field, for while in Kansas they held fifteen meetings — all well attended — and reported conditions favorable for missionary activity.

The Kansas Brethren considered themselves greatly favored during these trying times when Bishop Henry Kurtz, editor of the Gospel Visitor, made a special visit to the new state in order to see for himself the real condition of affairs. On May 9, 1861, at a church council in Middle Pennsylvania, after depicting the sufferings of the Kansas people and securing the promise of aid, he announced his intention of going in person to Kansas. An offering taken at the time placed \$30 in his hands at once. On May 16, 1861, he issued his "last appeal" thru the monthly Visitor and was soon thereafter headed for the West. On May 24, he wrote home from Lawrence telling of his experiences. On May 25, Elder Kurtz preached at the Ulrich home. The next day he spoke at the Washington Creek school house six miles southwest of Ulrich's. Of this latter meeting he said: "The school house, a very primitive building (cabin) was filled to the utmost capacity and surrounded by a crowd. The teacher's desk at

which we were placed was of such a rickety fashion (a piece of board with four pins underneath for legs) that we were afraid to lean on it or lay our staff aside." This log school house was the second school building erected in Douglas county. Elder Kurtz's sermons were well received and made a great impression on the people of the community. His report was to the effect that he found fine prospects for crops and that there were very few cases of absolute want or distress. The crisis had now passed.

To correct a rumor that Kansas was subject to frequent droughts, C. Shank made this statement in the Gospel Visitor (Jan. 1861): "Let us judge by the past, and the testimony we have from Indians and Missourians extends back nearly thirty years, and it is entirely against such a conclusion: they agree on all sides that such as the present failure of crops has not been known."

On July 15, 1861, Christian Shank of Lawrence rendered an account of his stewardship as clerk of the distributing committee in Douglas county. Most of the produce that had been shipped came from Illinois,—four shipments in all. Just how much money was sent is hard to determine. Shank placed the amount at \$8,500, about a quarter of which was reported thru the Gospel Visitor. Abraham Rothrock was credited with having collected \$500 during the winter of 1860-1861. But other accounts have it that Jacob Ulrich handled a total of \$14,000 for the Kansas sufferers.¹ The Gospel Visitor received, according to a report published in July, 1863, a total of \$2,289.33 for western relief. Illinois led in the giving, followed closely, however, by Indiana and Ohio.

That the aid was distributed without regard to color or creed was perhaps largely due to Brethren Rothrock and Ulrich. This was preëminently the fair thing to do, since the contributions were given by people of varying shades of belief. Nothing was received from Pomeroy and the General Aid Committee.

Two men — one a deacon and one at this time a layman — figured prominently in these trying times. More than any other man Jacob Ulrich put Kansas "on the map" as

1. One of his sons made this statement to the author.

far as the Brethren were concerned. Born in Roaring Spring, Pa., in 1800, he early emigrated to Dayton, Ohio, and later to Wayne county, Indiana, locating near Richmond. His coming to Kansas has already been described. As already noted, however, he was not the first member in Douglas county, for while attending a Fourth of July celebration at Clinton in 1857 he met David Kinzie, who doubtless had that distinction. Henceforth these two men were warm friends. Jacob Ulrich was widely known in the community, and being a man of affairs was once urged by his friends to run for a seat in the legislature. He was an intimate friend of "Old Jakie" Branson, an Indianan, now living at Hickory Point, and a conspicuous figure in the Wakarusa War. Ulrich was also a friend of "Jim" Lane and often had the distinguished senator at his hospitable board. He was the mainstay of the Brethren in the famine of 1860. He was a man of influence and being a facile writer often wrote for the columns of the Gospel Visitor. Thus Kansas was constantly kept before the readers of that paper. It was his writing which induced Gabriel Jacobs to move from Indiana to the Cottonwood church in 1856, and Abraham Rothrock to leave Pennsylvania to become a resident of Douglas county in the same year.

One of the wealthiest and most influential Brethren in Kansas for many years was John C. Metsker of Marion township, Douglas county. He was a son-in-law of Jacob Ulrich. A native of Indiana, he came to Kansas with his family in September, 1859, and settled fourteen miles southwest of Lawrence. Here he lived until his death. Many times he proved himself to be the "friend indeed," and many times he came to the rescue of the finances of the church. At one time he was the largest taxpayer in Douglas county, being in possession of 2,100 acres of land. He spared neither time nor money in caring for the work of the church he loved. He was one of three brothers who settled near the Washington Creek church before the Civil War. Many descendants of these three men still reside in the community.

CHAPTER II.

CIVIL WAR TIMES (1861-1865)

THE troublous days of the border warfare apparently brought little discomfort to the Brethren in Kansas. They were few in number and inconsequential in politics. It was generally known, of course, that they were strongly opposed to the institution of slavery. It happened, moreover, that most of the members settled in free-state communities.

In the spring of 1856 Jacob Ulrich was called on a business errand to his old home in Indiana. A wave of disorder set in before his return. It was just before the Wakarusa War. When he reached Kansas City on the return he was warned of the danger to be incurred across the border, and by advice of government authorities he took passage with the mail carrier who carried between Kansas City and Emporia. All went well until the two reached Bull Creek, where Ulrich's horses gave out, and acting upon the suggestion of the mail carrier, he looked up "Old Jakie" Branson of Hickory Point, just north of the present town of Baldwin. Being a stranger in the community he was able to find the Branson cabin only thru a government soldier stationed not far from the house. When the soldier and Ulrich caught sight of each other there was mutual trepidation, but upon drawing nearer together the former, noting the patriarchal appearance of the good deacon, said: "Ha, grandpa; you're not dangerous."

Jacob Ulrich's home was one of the stopping places of the celebrated John Brown of Osawatomie. It was shortly after the Osawatomie massacre that, being on the way home from Lawrence, he, with another man, put up for the night at the Ulrich home. The conversation at the breakfast table turned on the question of slavery. Daniel Ulrich, a son of Jacob, said he remembered quite vividly that John Brown, in addressing his father, said with em-

phasis: "Mr. Ulrich, you show me a man that will justify slavery and I'll show you a man that's rotten to the core."

Border troubles restrained immigration, then came the drought of 1859-1860, causing an actual loss of population. So it was with a greatly diminished population that Kansas, created a state on Jan. 29, 1861, faced the greatest military contest ever witnessed on this continent.

The Civil War began in April, 1861. Feeling ran high in Kansas. Despite the untoward conditions of frontier life the new state during the following four years furnished over 20,000 men for the Union armies — almost 4,000 more than she was asked for. Moreover, they were all volunteers. During the war the attempts of General Price to ravage the border counties and to assail Fort Leavenworth led to great reliance on the state militia. Thus it was that a number of young men of the Brethren or at least of Brethren parentage entered military service. Several of the members of the family of Abraham Rothrock and Jacob Ulrich saw service in the state militia.

The issue became so warm in Missouri that many Brethren were driven out of the state, suffering more or less persecution. Some of them made their way to free-state Kansas. Most of the refugees entered the state near Fort Scott. The presence of the Brethren in Douglas county prompted them to come north. Under date of Dec. 12, 1861, Jacob Ulrich wrote in the Gospel Visitor:

Kansas is so far undisturbed excepting a few small outbreaks committed by the rebels on the Eastern state line. Our laboring brethren in Missouri had all to flee; Br. Wm. Gish had to come to us, and had lived a while in Kansas but is now moved North. Br. Jacob Kaub with much trouble and distress got his family here, though the best of his team had been taken from him, and his son badly hurt, but has recovered again. Br. Joseph Kenny and Br. John Firestone came to my house on last Sat., the latter being robbed of his wagon and part of his team, had to leave all his property and some of his family behind; his wife has now gone back and will try to bring the children, clothing and bedding. Their crop is taken and destroyed. These brethren report that seven conservative Union men were killed near the Kansas line as they came [from Missouri]. By last account there were yet five families of Brethren in Missouri who have to make their escape from a merciless rabble. Thus it is our destiny to experience how these double-tongued men, calling themselves Gospel preachers,

appeared so friendly and so smoothly invited our brethren to their pulpits, and the brethren sometimes obeyed to the annoyance of some of their members. Now these same tongues want us all to take up arms and follow them to the field of battle, "and" (say they) "if you do not, you are our enemies, and as such we will treat you."

The Jacob Kaub above mentioned located in northern Franklin county. The Kaub school house of today is on his farm. He later went off with the Old Orders. Henry Adolph, expelled from Dade county, Mo., drove thru with an ox team to Douglas county. Brethren Kenny, Firestone, and Isaac Kaylor were all from William Gish's old neighborhood, presumably Cedar county. Bro. Gish located at Ozawkie, becoming one of the well known elders of Kansas.

On August 21, 1863, there occurred at Lawrence one of the most dastardly episodes of the whole war. William C. Quantrill, a guerilla of more or less notoriety, had for some time nursed a grievance against this free-state town. Going over into Missouri and gathering up some three hundred desperadoes, early on the morning of the day mentioned he swooped down on the defenceless town. In a few hours about one hundred fifty persons were killed and from one to two million dollars worth of property was destroyed. Vengeance had at last been visited upon the hated "Yankees."

The drunken and infuriated band of desperadoes left burning Lawrence late in the forenoon, going almost directly south from the present site of the University of Kansas on Mount Oread. Dinner time found them at the well-ordered farm of prosperous Deacon Jacob Ulrich, nine miles south of Lawrence. The aged brother was not aware of their malicious intentions, but two of his sons, John and Daniel, and a son-in-law, Joseph Shively, divined their fell purposes and rescued the unoffending deacon and his wife. The Quantrill band helped themselves to all the eatables to be had. Then the house was fired, many valuable records and papers perishing therein. The fine \$2,500 barn with its well-filled bins and mow went up in smoke. The total loss was about \$6,000 — a considerable sum in those days. Leaving the buildings in ruins the raiders set out toward the Marais

des Cygnes river, hoping to escape thence into Missouri. John Ulrich wished to pursue the fleeing mob, but the better counsel of his father prevailed, the latter insisting firmly upon an adherence to the well-known non-resistant principles of the church.

The guerillas brought distress to the quiet home of Elder Abraham Rothrock, who lived south of the Ulrich farm. It appears that Elder Rothrock, warned of the approach of the long-haired ruffians, had betaken himself to a hiding place in the cornfield, but that seeming to see his wife and daughter mistreated at their hands, he returned to the house. He took a stand near the open cellar door and undertook to reason with the guerillas. One of the rasher of them thereupon shot him thrice, throwing him into the cellar with the remark: "That's the way we treat all d——d old preachers." The house was then fired and the band moved on south. As they left, one of the men, a former neighbor named Campbell, remained to help care for the wounded elder. Daniel Ulrich was also present and assisted in carrying the victim up out of the cellar. Bro. Rothrock received wounds in the back of the neck, shoulder and chin. He survived the injuries, however, and lived until 1870. Thru it all he never deviated from his conscientious principles. While he lay in bed a neighbor, a Baptist preacher named Tucker, called, and thinking to discover a weakening in the elder's views, asked: "Mr. Rothrock, what would you do if you had those men [the guerillas] in your power now?" Quick as a flash the prostrate man replied: "I would convert every one of them." "Well," said the neighbor, "that beats my religion."

It was currently reported that the guerillas were bent on taking the life of J. C. Metsker. How desirous they were of doing so is a matter of dispute, but that brother took his family to the woods to make safe. He suffered no molestation whatever.

The Ozawkie church was established in 1862. This was during the war. The members here experienced no inconvenience whatever. It was fully understood that they were from loyal states — most of them from Indiana — and they did not make themselves offensive politically.

Not much real church history of the Civil War period is recorded. Perhaps not much was made. A few members migrated to the few scattered congregations of the state, but as to baptisms during the war there seems to be absolutely no way of knowing. Border warfare, the famine of 1859-1860, and above all the terrible fratricidal strife of 1861-1865 were deterrents to immigration. But there were brighter days ahead.

CHAPTER III.

THE SEASONING TIME (1865-1878)

THE Civil War over, Kansas again appealed to the East as a place of settlement. Many soldiers took claims within its borders. In 1885, according to Arnold (*A History of Kansas*, p. 119), nearly 100,000 citizens of Kansas were old soldiers. The homestead law of 1862 was liberal in its provisions. The great railroad projects, some of them set on foot during the war, turned public attention toward the Jayhawker state. The old Santa Fe trail which angles across the state, carefully picking the best wagon road, drew many wanderers over pleasant prairies and thus advertised broad stretches of government land to future residents. From 1822 to 1872 the trail was a much used thoroughfare. Then too, the unique relation of Kansas to the great Civil War and the issues at stake in that mighty struggle enlisted in behalf of the new state a sentiment that has meant much in developing the commonwealth. The railroads, colonization projects, and cheap lands of Kansas occupied such a place in the public prints that when dissatisfied Easterners wished to make a move they instinctively thought of Kansas. Few states enjoyed such favorable publicity.

Although details are not at hand, we know that the Brethren began coming in soon after the war. In 1866 seven members were found in Marion county, but the closest church was forty miles away. By 1868 there were enough members in Bourbon county, west of Fort Scott, to organize the Paint Creek church. Members were coming into Doniphan county and the Wolf River congregation (organized in 1859) took on new life. In 1858, John Humbargar located near what is now Minneapolis, where he lived until 1869, when he helped organize the Abilene congregation — the first church to be organized west of Cottonwood. But the great influx of population was to southeastern Kansas, where in 1872 we find several

churches organized. There were members by this time in the counties of Anderson, Bourbon, Brown, Cowley, Elk, Franklin, Labette, Neosho, Republic, and Wilson. A more or less constant stream of correspondence from these members, many of them isolated, is to be found during this period in the columns of the church papers. Somehow, Labette and Neosho counties appeared to have gotten most frequent and favorable mention. The salient fact is that from 1865 to 1872 the Brethren were coming to Kansas to make homes and build up churches. Their annals are "short and simple."

The year 1874 will ever stand out in bold relief in the West as being "grasshopper year." There had been other years when the pest of grasshoppers was experienced but no such year of suffering as the one just indicated. The grasshoppers came into the state from the northwest and moved southeast. They obscured the sun in certain localities. Naturally, relief was most needed in the newer settled districts. Most of the requests for help came from northern and western Kansas, but some were from the older settled eastern section. Conditions in Russell county were desperate. One of the Brethren wrote:

The weather has been very dry and the grasshoppers have destroyed everything here this summer. There is no money in the country and no sale for anything: The one-half of the people in this country will not be able to live this winter without help from some source. I do not think there was one bushel of corn raised in the county this season, and I know that I cannot support my family unless I get help from somewhere. Myself and five or six of my neighbors went 100 miles west of here about a month ago to gather bones so that we would be able to keep our families this winter. We had been at work but a few days when about 25 Indians came into our camp while we were out after our loads, with the exception of two boys. The Indians fired at them, instantly killing one, while the other was fortunate enough to make his escape. Then they destroyed everything we had; took all our clothing, quilts, blankets, tent, wagon sheets, and what provisions they could not carry off they scattered over the ground. They also took two mules and one horse, and cut a new set of harness to pieces.

Allen Ives of Burr Oak, Jewell county, set forth the condition of affairs at that place. The White Rock congregation had about forty-four families, some of whom

had been living there for three years, but the most of them for but two. Bro. Ives estimated that \$3,000 would be needed to get them thru the winter and to secure seed wheat the next spring. Said he: "Brethren, we will accept thankfully whatever donations you make to us; will return receipts for each donation whenever desired, and will publish a statement of all money received and how applied. Or we will do this: We, the White Rock congregation, will borrow of any brother or brethren three thousand (3,000) dollars at ten per cent per annum, and obligate ourselves to pay the principal in ten years."

Many were the calls from local churches for aid during the grasshopper year. One of the earliest to issue a call was Cedar Creek at Garnett, Anderson county. Dec. 24, 1874, a statement signed by Jesse Studebaker, Peter Struble and Emanuel J. Miller, ministers, and John M. Miller, C. Rodabaugh, and L. P. Lilly, deacons, designated Jesse Studebaker as receiving agent for that community. On Dec. 25, 1874, the Washington Creek congregation, thru Jas. E. Hilkey, John Bower, Peter Brubaker, Christopher Flory and John W. Stutzman, ministers, and Daniel Weybright, John L. Winter, Eli Flory, Henry Spitler, Jacob Markley and Levi Flory, deacons, named John C. Metsker as relief agent for their locality. On Jan. 28, 1875, A. L. Pearsall of Ozawkie wrote that William Gish was receiving agent for the aid sent the Grasshopper Falls church. Feed for horses was especially desired. On March 30, 1875, the oldest church in Kansas — Cottonwood — thru Lewis H. Flack, asked that donations be sent to Abraham Gilbert of Emporia. Various other churches and individuals addressed appeals to the Christian Family Companion and Gospel Visitor.

Local conditions in parts of southeastern Kansas aggravated the distress of that region. Land speculators, bent on forcing the poor people to mortgage their holdings, gave out and circulated the report that Neosho and Labette counties were in need of no relief, thus doing all they could to prevent the sending of food to the needy. The poor were compelled to press their case rather vigorously to get a hearing. Conditions were really very alarming, with a third of the people out of bread stuff and

having no means for procuring any and the other two-thirds short of grain for work horses. Moreover, freight charges were excessive. For example, the destitute at Parsons had to pay on the boxes of clothing and provisions freight charges of \$37.40 and upon a car load of corn (355 bushels) the sum of \$132.50. In order to pay for another load of corn on the way they were forced to sell one hundred bushels of the first load, thus diminishing a much-needed supply. However, the railroad company refunded part of the freight thus paid.

In organizing relief work few men did more than James L. Switzer of the White Rock church. On Dec. 8, 1874, he and James M. Bailey wrote a letter from the residence of J. S. Snyder of Brooklyn, Iowa, telling of their plans for securing and distributing relief. They were well equipped for their work, having credentials from their home church, the authorities of their home county, from Governor Osborn of Kansas and from Governor Carpenter of Iowa. They were able to announce while in Iowa that the Chicago and Northwestern would ship all supplies free to Kansas, and that the Chicago, Rock Island and Pacific would do the same, provided all goods were shipped to Lieutenant Governor E. S. Stover of Kansas, president of the Kansas Central Relief organization. The St. Joseph and Denver road accorded the privilege of shipping to Elder Allen Ives at Edgar, Nebraska.

Separating at Brooklyn, Iowa, Switzer went East by the Southern route while Bailey visited and solicited aid among the churches of Northern Iowa, Illinois, and Indiana. An estimate was sent Allen Ives to the effect that the brotherhood would send one hundred carloads of goods for the sufferers. By Jan. 9, 1875, Switzer was at Meyersdale, Pa.

A change of arrangements, however, was soon made. C. Forney, John Forney and C. L. Keim of Falls City, Nebraska, thought it wise to relieve Elder Ives of a part of his burden, and so Keim, who was formerly treasurer for the Eastern district only now became general treasurer of the Relief Society of the Church of the Brethren for the whole grasshopper district in Western Kansas and Nebraska and Ives general treasurer for Mitchell, Jewell, Osborne, and

Smith counties in Kansas, and Webster, Nuckolls, and Thayer in Nebraska. On Jan. 4, 1875, John Forney, on account of his becoming traveling evangelist, was relieved of his duties on the distributing committee. On Jan. 26, Keim made his first acknowledgment of funds received.

Alarming conditions were reported in some localities. Republic county was canvassed and it was found that nine-tenths of the people had not enough food to sustain them for two months. Statements from other places indicated worse conditions. In all, it was estimated that in the grasshopper belt about 60,000 persons would need aid. In one section some women and children were found barefoot in January.

Northern Illinois was in the front ranks of the givers to the relief of Kansas. Dec. 8, 1874, a special district meeting was held at Cherry Grove, Ill. Martin Meyers was elected moderator and M. M. Eshelman clerk. Steps were taken to organize permanently the work of relief, the organization assuming the name "The Northern Illinois Relief Society of the Brethren". Of the permanent organization the following were officers: John Rowland, Lanark, treasurer; M. M. Eshelman, Lanark, corresponding secretary; Jacob Zuck and Daniel Kingery auditors. The sentiment prevailed that money be sent instead of grain. The following resolution was passed: "Resolved, That brethren John Forney, sr., S. C. Stump, and Christian Forney of Falls City, Nebraska, act as a distributing committee for the states of Kansas and Nebraska." A call being made for an offering, five hundred fifty-six dollars and twenty-seven cents was raised. Subsequent "first calls" raised this to \$653.42.

But for some unknown reason difficulty was experienced in getting to the needy the goods which were known to have been shipped. J. L. Switzer wrote March 9, that twenty carloads had been shipped but that only six had reached their destination. Elder Ives made a fruitless effort to find the lost goods. Thereupon the suggestion was made and acted upon to send no more relief in care of E. S. Stover, but to Allen Ives direct. On March 4, 1875, Switzer announced that Ives had made arrangements with the C. B. & Q. railroad for the free shipment of grain seed to Hastings, Nebraska.

By March, Elder Ives had received about \$4,300 in money in addition to what C. L. Keim had received. Of this amount the most was distributed outside the church membership. It was estimated that \$4,000 would be needed to buy meat, flour, etc. for the membership. On Aug. 3 C. L. Keim rendered an account, showing that from Nov. 12, 1874, to May 1, 1875, he had received a total of \$7,306.54. Of this amount the Cherry Grove church, Illinois, gave the largest amount—over \$1,300. The auditor's report shows that a balance of \$2,127.73 was still in the treasurer's hands on Sept. 7.

Several congregations put forth special efforts in raising funds and other aid for Kansas. The Pilgrim quotes the Chicago Times as authority for the statement that the Cerro Gordo Brethren (Illinois) raised \$1,600. The South Waterloo church, Iowa, and the Panora church gave liberally. The former sent one and one-half carloads of supplies, including among other things 20,000 pounds of flour and 900 pounds of boots, shoes and bedding. This was sent to Jewell county. Receiving \$1,000 from Daniel and David Vaniman of Virden, Ill., with which to buy corn, they sent 357 bushels to Parsons and 351 to Jewell county. The Panora church collected, with the aid of friends and neighbors, 1,000 bushels of grain and sent two carloads to Jewell county.

And thus the work of relief was carried on. The story of it will never all be told. The Brethren did not seek advertisement for their deeds of charity and we must glean the few facts we have from what modest accounts appeared in the church periodicals. No doubt the whole experience reacted in a wholesome way upon the church.

However, the frequency with which the sufferings of the Kansas Brethren were presented in the church publications gave offence in certain quarters of the East. This feeling found expression in a pointed article in the Christian Family Companion from the pen of Bishop D. P. Sayler of Maryland. Inasmuch as this controversy occupied considerable space in the church paper and also illustrates a feeling shared by many others, both within and without the church, it will be presented rather in detail.

The writer found himself out of sympathy with the

emigration propaganda. Said he: "When people of the European continent emigrate to America I see some good reasons for it. But when well-to-do people in comfortable homes become so restless as to leave all their comforts to make their homes in the wilds of the new states, and their [there] live in 'dugouts' or sod-houses, in a temperature which settles down to 45 degrees below zero; and then urge these, with their isolation from Brethren and churches, etc., as a claim upon the sympathies and charity of their more contented friends, I can see no reason for it." Bro. Sayler emphasized that the grasshopper plague was a recurring phenomenon and that ordinary prudence on the part of those afflicted with the emigrating fever would easily lead them to see the advisability of remaining in comfortable homes. He quoted from an article in the *North American Review* to prove that the climate of Kansas was hostile to agriculture, adding an intimation that the Brethren had been guilty of exaggerating the privations incident to the grasshopper raid. His article concluded with a rather lengthy extract from the *Chicago Tribune* of Jan. 17, 1875, wherein it was apparently conclusively proved that far from being in want, Kansas was actually passing thru a period of prosperity.¹

Elder Sayler had started something. His statements were soon challenged. One ardent defender of the emigrants looked upon the movement West as the laudable fulfillment of the Divine injunction to "multiply and replenish the earth," for despite droughts, Nebraska and Kansas certainly constituted a part of the earth. To return East would merely add to the miseries of an already overpopulated section. The spread of the Gospel by emigration constituted in the mind of this writer one of the

1. See C. F. C. and G. V. 1875, p. 88. "The reports of the suffering in Kansas from the ravages of grasshoppers have been greatly exaggerated. There has been proof enough to satisfy the public that there has been considerable suffering in some of the northwestern counties of Kansas but subsequent information shows the truth has been grossly exaggerated for the purpose of working upon the sympathies and pockets of charitable people in the Middle and Eastern as well as the Western States, and getting contributions for the relief of suffering Kansas. The country is literally swarming with beggars from that State who are magnifying the account of suffering and collecting in proportion to the dimensions of their stories.

"When the Legislature of Kansas, on the call of the Governor, met in extra session a short time ago, it authorized all the county boards to issue and sell bonds for the relief of the people in each county who had suffered from the grasshopper scourge, so as to enable them to put in their winter crops and obtain seed for their

valid reasons for leaving the East for Kansas. He discounted the value of Bro. Sayler's witnesses, and after summarily dismissing the Tribune article, thus sharply rebuked the elder: "I am astonished at Bro. Sayler for accepting such flimsy exaggerated testimony, and from such sources; and he seems to endorse it and offers it to the brotherhood at large, notwithstanding the many witnesses of our own brethren who live in the immediate region of destitution and who have testified to the actual suffering and probable starvation if no relief is obtained.It seems to be one of Brother Sayler's peculiarities to take one side or the other in matters of question and then to go to extremes on that side and make strong efforts to sustain his position."

Elder S. S. Mohler of Warrensburg, Mo., in a vigorous article resented strongly the imputation of fraud which Elder Sayler had cast upon the Western Brethren. It is to be remembered that Western Missouri was also making appeals for help; hence, Elder Mohler's expression of his feelings. In speaking of the Sayler article Bro. Mohler said: "If his [Sayler's] operations at such a distance from where he lives are to be estimated by his emigration article, what a blessing it would be to confine his operations nigher home. The entire article is uncalled for, and is as to the matter of scarcity wide of the truth.I am certain that nothing short of a retraction of his article will restore to brother Sayler the Christian esteem in which he was held."

Another correspondent would have the public know that nine out of every ten of the Kansas sufferers did not leave homes in the East as Bro. Sayler stated, for they had

spring planting. Only one county (Reno) availed itself of this privilege, and that county, through the operation of a ring of speculators, had already issued bonds to an amount exceeding the selling value of property in the county. In addition to this it is a notorious fact that Kansas is full of cattle, fodder, grain and fruits of all kinds. Its farmers were never better off financially than now. Notwithstanding this, nothing has been done in the State toward relieving itself. The begging committees in the State itself, which is overflowing with products and which boasts its 3,000 miles of railroad and its 600,000 or 700,000 population, have not tarried at home but have set off on their mendicant pilgrimage through the East and the West and are now narrating their stories of destitution and obtaining provisions and money to the value of tens of thousands of dollars. The point to be impressed upon the public is that Kansas is abundantly able to take care of its sufferers without outside aid, and this point we feel warranted in asserting upon good authority, as up to this time she has done little or nothing because the people abroad have rushed en masse to succor of starving (?) Kansas."

no homes to leave. They came West to secure homes. Another called attention to the inconsistencies in Bro. Sayler's statements. "If this is as the brother saith, an annual occurrence, from whence then, we would ask, comes this great abundance referred to by the brother?" C. Forney, a member of the distributing committee at Falls City, Nebraska, analyzed the Sayler article and showed the detrimental influence which it would exert on relief work. He pointed out that land agents were guilty of giving a rosy hue to conditions in order to sell their land.

The Washington Creek church, Douglas county, took official action in regard to the article. Feb. 27, 1875, a church council was held and the matter was presented for consideration along with local business. A strong statement was framed and duly signed setting forth the fallacies of Elder Sayler's arguments and embodying these paragraphs: "We, the Washington Creek church, Kansas, respectfully and earnestly ask Brother Sayler to take back the items referred to in this article, through the Brethren's papers in which they were published. We further earnestly appeal to the brethren and sisters in general that have to spare. We make this second appeal to you for aid in behalf of the brethren and friends in Washington Creek, which includes a territory of four counties, Johnson, Miami, Douglas and Shawnee."

The personal feeling which characterized the controversy weighed heavily upon Elder Sayler, especially when taken along with other troubles which he was bearing. He confessed to having been deeply offended. His explanation was that his article was written merely as a caution to emigrants. But he willingly forgave his critics, averring that he felt the brethren had misconstrued what he had written. In a pathetic vein he closed his conciliatory letter asking that the Western Brethren should not count on his preaching for them the following winter. At the Annual Conference of 1875, an effort was made to have Bro. Sayler make a public confession for his having been at fault, but Western representatives were satisfied with what apology he had already written. So the matter was dropped. Thus ended a very unpleasant and embarrassing controversy. Brother Sayler later borrowed

\$100 and sent it to the Mineral Creek church, Mo., in response to a published request for a loan.

In general, the period is one of slow growth. The church had to make a place for itself in a country where there were many ups and downs. But there were enough Brethren in Kansas who had confidence in the future of the state to preëempt the religious situation, as it were, in certain localities and to constitute rallying points for the great numbers of easterners who were to come in 1878 and thereafter. It is to that large movement that we next turn.

CHAPTER IV.

EXPANSION AND GROWTH

(1878-1886.)

THE privations of grasshopper year did not long deter the Brethren from leaving the East for the plains of Kansas. The newspapers had in fact advertised the state sufficiently that the tide of immigration rose about 1878 into unusually large proportions. Cheap and desirable land attracted many. Others came in response to calls from weak and struggling churches for help. Complaints from Southern Kansas that no ministers were coming to that section led several preachers to offer to respond to that needy field. One minister offered for sale a 100 acre farm two miles south of Lanark, Illinois, that he might come West. Some wanted to come to Kansas, but having no definite location in mind, asked for correspondence with members living in the state. This species of correspondence must have flourished. A writer in the Primitive Christian said: "As I have received so many letters from brethren asking for information about farms in Kansas, I have concluded to become an agent for the Brethren. I live in the western part of Bourbon county, where health and soil are good. There are also some Brethren here," etc. The same writer reported that the Brethren were thickly settled in Marmaton and Marion townships in Bourbon county. About forty members held membership in the church, all of them farmers and well to do; in fact, some were said to be "rich". In various other parts of the state there were nuclei of congregations calling loudly for recruits from the East. Even Bunker Hill, out in Russell county, held forth inducements. In February Eld. Daniel Keller of Pennsylvania spent fifteen days along the Santa Fe and Kansas Pacific Railway in this locality looking for a site for a Brethren colony. The Russell county church was fairly active, since there were twenty additions by baptism in the course of a year and

numerous additions by letter as well. Douglas county, the next to oldest home of the Brethren in Kansas, welcomed a large number of immigrants.

It is interesting to notice the letters of the Kansas Brethren who were promoting their own particular localities. The writers specialized in setting forth whatever merits the individual county possessed. Thus, Crawford county was preferable because of its good land, its quarries, its cheap coal, its timber, and the possibility of buying out the original settlers on moderate terms. Brown county had 70,000 acres of good land at from six to seven dollars an acre, three to eight miles north of Sabetha and located on the St. Joseph and Denver Railway. Ness county was desirable because of 30 bushel an acre wheat and the absence of hardpan, alkali and the ague. It remained for Reno county to state its case rhetorically: "Churches of other denominations want you to come, non-professors plead for you to come, and we, a small band of members twelve in number, beg you to come. I fear it is neglect, and will neglect clear you at the day of accounts?"

On September 3, 1878, P. S. Myers of McVeytown, Pa., wrote in the *Primitive Christian and Pilgrim*: "I propose going to Kansas with an excursion on the 3rd of September and I would desire that those members north and south of the Kansas Pacific railroad and from Preble north to Osborne, Mitchell, Cloud and Jewell counties, would give me their address; we may have the opportunity to visit you. Address me at once, and brethren who wish to move west may find suitable associations, especially if ministering brethren.....Parties can join the excursion from Harrisburg to Altoona." It appears that several excursions headed West from McVeytown, Pa.

The question of the cost of going West was often raised and brought a varying series of estimates. Every one seemed disposed to take exception to any carefully worked out list of expenses. Day laborers were advised not to come, since from \$500 to \$1,000 would be required to make a start. One writer apt at figures held that the costs were about as follows:

U. S. fee at land office	\$ 18.00
House	150.00

Breaking plow and team	320.00
Food for 15 months	200.00
Clothing for family	40.00
Seed wheat	80.00
Harrow	20.00
Horse feed	40.00
Total	<u>\$808.00</u>

One might reduce this by \$100 if he is content to live in a dug-out. If the would-be settler could not afford a visit to Kansas he had better not move.

Cases were cited, however, where men with small capital made a success. A typical case is that of Joseph Garber of Parsons, who said: "I came here ten years ago. I never spent over \$200 outside of what I made in Kansas. I never lived in a dug-out, either. In fact, I never saw but one family living in a dug-out in Kansas, and I have traveled over a considerable portion of the eastern part of the state." He added that only one-fifth of the landholders had mortgages, and that he thought no other state had opened with equal inducements.

Kansas City was a good point from which to view the tide of population pouring into Kansas. J. S. Flory, writing from that place (Nov. 20, 1878) says: "The emigration [sic] to Kansas seems to continue with unceasing flow; the roads are lined with emigrant wagons and train after train crowded with emigrants on their way to find homes in the great West. We fear there is a day coming, not far distant, when sore disappointment will come to many and suffering and distress follow." This warning note was destined to prove true, but no deterrent was strong enough to stay the increasing tide of those Kansas-bound. On a single day in March, 1879, over 3,000 settlers passed thru Kansas City, some Brethren being among them. John Hollinger, arriving at Russell, on March 7, said that west of Kansas City there were in his train fourteen coaches of immigrants and that five loads were left in that city.

The Brethren were apparently everywhere well received. The local press was unsparing in commending their industry, honesty and determination. Thus, the Chetopa Advance said: "Mr. S. M. Burkett, now living in

the north part of the county [Wilson] was down a day or two ago. He is now in correspondence with one or two hundred Dunkards who think of locating in this county. Some of them have already visited this section after traveling over several States and they express a decided preference for Southern Kansas, and they are especially pleased with the southern portion of our county and say it is the garden spot of Kansas. The Dunkards are an excellent class of people and we would gladly welcome a colony to our county."

The unusual high grade of intelligence so often observed in Kansas and evidenced by such measures as the prohibitory law, enacted in 1880, caused some writers to dilate at length upon this subject. Says one: "Ohio is far in the rear of Kansas in point of genuine, practical intelligence. There are ten old fogies in Ohio to one in Kansas. This arises from the fact that old fogies do not migrate to the West, as a rule; secondly, an enterprising people will have good schools; thirdly, good schools will suppress ignorance and vice by force of public sentiment and execution of wise laws. I have myself been a citizen of Kansas seven years of my life and know from observation that these things are facts not to be ignored." High praise, however, was intermingled with criticism by some who held that Kansas was calling forth too fulsome praise. Particularly did Brethren papers receive blame, inasmuch as they also continued frequent appeals for help for the needy of the stricken prairies. A paragraph from an anonymous letter stresses this point. "It seems to me that our Christian papers are to cite us to the heavenly land and not to Kansas and Nebraska. I have been reading so many inducements for persons to go West and in the same paper calls for help; and when I am requested to solicit for help for a country that has been so highly praised I almost feel that these writers who have been praising the country ought to do it." It is impossible, of course, to tell with accuracy what effects such contrary views and advice had upon the public, but the incoming of members, augmented in part by the holding of the Annual Conference at Bismarck Grove (1883) seemed to justify the editor of the Gospel Messenger in saying late in

1883, "It now looks as though Kansas is going to become the stronghold of our people in the West." In the winter of 1879-1880 Elder H. B. Brumbaugh made a trip to Kansas and in the columns of the *Primitive Christian* wrote in his inimitable way of his experiences and impressions. Commenting on the church and environs at Peabody and having in mind the many evidences of prosperity which he saw, he exclaimed, "If such is a sample of starving and bleeding Kansas, we say 'let her bleed'!"

Statistics compiled in 1879 show nearly sixty Brethren ministers in the state, thirty counties being represented. The ministers were located as follows by counties: Anderson, one; Bourbon, three; Brown, four; Cowley, two; Coffey, one; Crawford, two; Douglas, six; Elk, one; Cloud, one; Franklin, four; Jewell, five; Lyon, one; Lynn, one; Miami, one; Jefferson, seven; Marion, one; Montgomery, one; Ness, one; Harvey, one; Neosho, one; Osborne, three; Republic, two; Russell, two; Rice, one; Howard, one; Sumner, one; Washington, one; Woodson, one; Wilson, two.

It was in the late seventies and early eighties that the Brethren became interested in Central and Western Kansas. There were some members in these sections much earlier but they were few and scattered. There were some at Burr Oak, Jewell county, before grasshopper year, but this was a western outpost. There had been much itinerant preaching done in various localities and by 1878, we find organizations effected in several now leading congregations. Then we hear the appeal for other members to move in, especially ministerial help.

One of the conspicuous land agents of these times was Dr. P. R. Wrightsman late of South Bend, Indiana — one of the Brethren who had had some rather interesting experiences in the South during the Civil War. He made three prospecting trips to Kansas, and upon returning home from the third trip wrote in glowing terms of the health conditions of the state. He had spent about five weeks in Dickinson county, bought land there, and prepared to move in May, 1880. He said the "health belt" of Kansas extended across the state from north to south from 100 miles west of Kansas City to 300 miles, forming

a belt 200 miles wide across the state. Invalids were urged to come to Kansas. "The church in Kansas," said he, "is more zealous and wide-awake than in many places East, under more favorable circumstances. I was made to rejoice to learn that most of our members in Kansas keep up family prayers."

The advantages of various parts of the state were set forth in the church papers. Michael Moorhead of Great Bend, after having lived in Stafford county for eight years, said: "I could now [1884] locate over one hundred families on first class land within a few miles of each other in the northwestern part of Stafford county and in the southeastern part of Pawnee, an adjoining county, at a cost of from \$3 to \$5 per acre. The same quality of land, if improved, would sell in Illinois at from \$50 to \$100 per acre, and in Iowa and Missouri from \$30 to \$50 per acre."

Rumors of a Brethren colony in Kansas were persistent. Editorially the Gospel Messenger of Jan. 8, 1884, said: "A party of capitalists from Staunton, Va., have purchased thirty-two thousand acres of land near Great Bend, Kansas, with a view to locating a colony of Brethren." Later information threw light on the subject and the editor explained that "the report concerning a colony of Brethren locating near Great Bend, Kansas, is a little incorrect. A number of men, some of them Brethren of Virginia, purchased a large body of land near the above mentioned place in Kansas and are selling it to any one who desires to locate there, members or non-members. J. H. Brady of Enterprise, Kan., is the agent." The headquarters of this firm, known as the American Land Company, were at Enterprise and sales were made of thousands of acres of western land at prices ranging from \$8 to \$30 an acre.

Kansas history presents a number of cases of colonization by various churches and nationalities. Thus, there are the German Russians in Russell, Rush, and Ellis counties and the Mennonites in Reno, Harvey, Marion, and McPherson counties. While there are references made from time to time to a Brethren colony and while several may have been projected, but one actually materialized. It was known as the Maple Grove colony. Something should be said about this experiment.

The Maple Grove enterprise was entered into with all the enthusiasm which characterizes anything so novel. Not only was Montgomery county, Iowa, stirred up but other congregations as well furnished emigrants for the western experiment. The Bethel church at Carleton, Nebraska, found itself depleted of members who were seized with the contagion. The movement was popular from the start. N. C. Workman of Sciola, Montgomery county, Iowa, was one of the leading spirits in the colony.

With several other families Workman started from his home on March 19, 1879, and after a twenty-day journey halted his caravan at Norton, Kansas, on April 8. He found several members already there. The first church services were held on May 11. Many calls for preaching were received. By June 5 there were over thirty members on the site of the colony. Attorney J. R. Hamilton of Norton was the locating agent and attorney for the colony. On October 4 and 5, 1879, the first love feast was held in Norton county. Fifty-three surrounded the tables and ten members were received on that occasion.

Within a year the Maple Grove colony was in want. There was no rainfall and the crop planted in 1879 failed. In July, 1880, the colony was in narrow straits. Some members did not even have salt for corn bread. The East was urged to rush aid to the sufferers, the states east of Illinois being advised to send money on account of the expense of shipping food stuffs.

August brought no rain, hence the needs of the colonists waxed worse and worse. "Still more provisions and clothing or money are actually needed by our society to see us through. We now have the promise of free transportation of goods for the use of the society over the lines of the Illinois Central, Chicago and Northwestern, the Burlington, Cedar Rapids and Northern, and also the Hannibal and St. Joseph.....West of us we have the same promise over the Burlington and Missouri from Atchison to Arapahoe, Nebraska, and also over the Central Branch of the Union Pacific from Atchison to Logan, Kansas."

N. C. Workman describes conditions as follows on September 21, 1880: "We are left without anything in

the way of eatables. Twenty-one counties are included in the district covered with the awful drouth; 15,263 families left without food.....There are 900 families in our county depending on the charities of the people for a living.....No other society in the counties named is doing so much in relieving the needy as the Maple Grove Society. The county central committee fails to get provisions, sends agent after agent, they come back discouraged and say 'The Dunkards are the only people that can get aid.' The railroads here in Kansas have broken their contract twice; we are now arranging the third time with them." The free transportation arranged for was to cease Jan. 1, 1881.

About the middle of October, 1880, a heavy snow fell, with a driving wind, and the ground froze hard. One correspondent remarked that this was very hard on roasting ears and watermelons, "which we have an abundance of just now." Help was still needed. In January, 1881, three carloads of relief and \$40 in cash were reported as having been sent by the Brethren of Waterloo, Iowa. Naperville and Lanark, Illinois, each sent a carload of supplies, and others whose names do not appear, helped relieve the needy.

Notice was given by the Missouri Pacific railroad that after Jan. 31, 1881, it would transport no more goods or provisions free unless the Brethren would take charge of the relief work of the whole county, as the company would thereafter recognize but one society in a county. The Brethren feeling this to be too great a responsibility, asked that donations in the future be sent in cash only until further notice.

By February, 1881, the crisis was past. N. C. Workman wrote: "We believe by close living and strict economy that we can get through until harvest time. We are also furnishing two carloads of seed wheat to be distributed among one hundred and thirty families, giving each family six bushels. The above mentioned families are all living outside the church colony and society. We have also divided other provisions to hundreds outside of the society, without regard to faith, creed, color, or politics."

H. M. Blue, treasurer of the Maple Grove society, re-

ported on March 1, 1881, that he had received \$1,054.86 in cash for the needy in that section. Later he reported \$179.61 additional.

Despite these reverses Maple Grove prospered. In 1882 there were 140 members. A further account of the congregation is to be found in the list of sketches of local churches elsewhere in this book.

CHAPTER V.

AD ASTRA PER ASPERA
(1886 to the present)

THE year of 1886 may safely be taken as a most significant date in the history of the Church of the Brethren in Kansas. By that time it had been demonstrated that the church really had a place in the state. Numerous strong congregations had been built up in the eastern and central parts of the state and homesteaders were rapidly taking up claims in the western part. Reference to the congregational sketches found elsewhere in this book will emphasize the fact that in 1886 or thereabouts the Brethren became somewhat of a factor in the development of western Kansas. They were beginning to spread out, as it were. In some instances it was to the lasting detriment of other Kansas churches whose membership waned correspondingly as new congregations sprang up further west, but it did usher into our story many churches whose history is eminently worthy and instructive.

Several causes ministered to the dispersion of the church which took place around the date indicated. One was the general movement of the population. Western Kansas was in a "boom" in the early eighties. Eastern capitalists organized town-site companies and promoted immigration to western counties. The story of the defunct towns of western Kansas is one of blasted hopes and ruined fortunes. Many an ambitious town of that section breathed its last when the "boom" burst in the latter eighties, leaving but few marks to show that it ever existed. While the Brethren did not as a rule live in towns, nevertheless, the march of population took them west.

The continued series of good crops after "grasshopper year" led, too, to the belief that possibly western Kansas would, as it became peopled, be as desirable for agriculture as was the eastern part of the state, and the fact that homesteads were still obtainable led not a few to try

some western county. Railroads also made special inducements. This was the period in our railroad history when it was the policy of many roads to build in excess of the needs of the country. In some instances they were practically forced to construct roads in order to maintain their claim to land donated to their use by the Government but given upon the contingency that roads be constructed by a given time. Naturally, therefore, the railroads were especially anxious that a population should enter the country coincident with their roads.

Just how much the desire to propagate the doctrines of the church had to do with western church settlements, is a question incapable of being answered. Certain it is, however, that much of the real missionary sentiment that has actuated the Brethren in Kansas has been generated in these western counties, where home missionary propaganda early took form and direction. Nowhere else has the problem of the isolated been so acute and so insistent. The very bigness of the field has made isolation in many instances inevitable, and the calls of the isolated for church services and the advertisement thereby gained has aided powerfully in attracting settlers to frontier congregations.

Stress should also be laid upon the Annual Conferences held in Kansas as agents in immigration. This was especially true of the Conference of 1883 at Bismarck Grove and of the Ottawa Conference of 1887. In fact, land agents took undue advantage of the coming of these Conferences to Kansas to ply their trade, and it was in these days that a feeling arose in the church hostile to the carrying on of so much secular traffic on the Conference grounds. It is perhaps not saying too much to say that from the year 1883 there was apparently a rebirth of interest in Kansas among the Brethren, and that there was also a marked rise thereafter in the Brethren population of the state.

So thoroughly were the eastern Brethren interested in Kansas that special excursions were organized for their benefit. George L. McDonough took a large party of sight-seers over parts of Kansas and the Southwest immediately after the Conference of 1883. The pages of

the Gospel Messenger were replete with stories of travel from the pens of gifted writers, some of them from the far eastern states. Looking back over the years it is interesting to note the things in which they were in those days interested. I trust that it will not constitute too great a digression to permit one of them to tell, rather at length, of his experiences in Kansas. May I then introduce at this juncture Professor W. J. Swigart, of Juniata College, who has since had the privilege of seeing Kansas many times? I quote in extenso from his "Vacation Wanderings", No. 2, in the Gospel Messenger of November 30, 1886 (page 739 ff.) :

In my last letter I had arrived at Wellington, the county seat of Sumner county. This is a flourishing little city in an excellent section of country, and bids fair to become a place of considerable business. They have newspapers, street cars and no end to real estate agents. After a stop of a few hours at this place, I turned northward, passing through Belle Plaine, Mulvane, and Wichita. This last named place has a population of about twenty thousand, and had quite a city air about it. I did not stop, but judging from the number of railroads centering here, and the surface and soil of the surrounding country, together with the fact that it is a sort of distributing point for the Indian Territory, and the South and West in general, it is likely to become the queen city of Central Kansas. Real estate has made almost fabulous advances during the last few years.

From this point up through several counties, and surrounding the cities of Newton, Peabody, Hillsboro, and McPherson to Salina, is probably the "garden spot" of Kansas and I think it is the finest country I ever saw. The land is quite well improved. The houses and barns are beginning to resemble Pennsylvania built, and a few years more will show a still greater change.

The settlers went in there a few years ago, poor, took up land, or bought it at a low price and put everything they had into the land, stock, and implements to farm it. Their buildings and general accommodations were in pioneer order but now they mostly have their land paid for and are building better houses and barns and the time is not very far distant, when the country will appear to the traveler as do Lancaster and Lebanon counties in Pennsylvania.

Land has gone up to several times the original price. The prices of farms, as nearly as I could determine, range from about \$30 to \$70 per acre, according to improvement. It is not uncommon to find farmers worth from five to fifty thousand dollars, who came there with not more than that many hundreds, a few years ago.

At Newton I was met by Brother L. Andes, who lives in the city

and preaches in the congregation. Bro. Andes is the first person I met, that I had ever known or had seen, since I left Ohio. The hospitalities of his home were extended to me, and were indeed enjoyed, and I feel myself much indebted to him and his family. Bro. Andes is doing business in real estate, and has facilities for accommodating people, which are rather unusual, as he is a sort of middle-man between purchaser and owner, with a view of protecting the buyer as well as the seller. He has land of all descriptions.

Newton is a promising city, of about seven thousand inhabitants. There are some excellent buildings in the town, and everything indicates push and thrift.

Through the kindness of Bro. Andes, I saw considerable of the country. He took me out to Bro. Wales' farm, some ten or twelve miles from town. We spent the afternoon pleasantly at this place. Sister Wales was sick and Bro. Wales had only recovered from sickness. I trust they are both well by this time.

Bro. Wales has a fine farm of half a section, which is among the best improved in the country. He inquired about the "The Old Folks' Home," that had been mentioned some time ago in the Messenger, and signified his readiness to contribute, as soon as an opportunity is furnished.

This brings me to look up from my manuscript, and forget Kansas long enough to enquire, why this worthy project gets nothing more than cheap talk? I believe all that is necessary to get money, is to get enterprise in business legs, and there are plenty who will contribute. Indeed, I think there has been no project talked about in our church, that people seem to be more anxiously ready for than this.

We had a delightful ride home in the evening; as the sun sank, apparently, down into the plains in the west, the round full moon issued, apparently, from the prairies in the east. The scene was magnificent. Looking over the level expanse here in the west, and remembering the jagged and broken horizon of the east, the mind naturally thrilled with wonder and praise toward Him who hath reared up the mountains and spread out the plains.

On Sunday I went with Bro. Andes and wife again to the country. We went some eight or ten miles to a school-house — Stiner's school-house, I think, they called it — where they preach every four weeks. The house is small, but right comfortably built. It was comfortably filled with our own people and Mennonite and Amish neighbors. There were other preachers besides Bro. Andes, one of whom is the elder, but the name I cannot now recall — although if I were to meet him in the Sahara, I would recognize his face. The other was Bro. Widder from Wichita.

This is the only place at which I preached in Kansas. We dined at Bro. Stiner's, a whole lot of us, and had a pleasant time talking, and

listening to music. Bro. Stiner is more than ordinarily well fixed but he is not exactly satisfied.

I spent most of two days at Peabody, a splendid little city in Marion County. I met several brethren here in a grocery store, kept by Bro. Berkey and Bro. — (there, his name is gone from memory's roll, although the man is there to remain). I spent a night with Bro. Berkey and enjoyed it.

I also became a great debtor to J. J. Funk, Esq., of this place, who is in the real estate business, and secretary of the German Mennonite Loan Association, and who will give polite and prompt attention to people, and any business they may entrust to him. Through his courtesy, I saw the country about Peabody, and fine country it is, and had a ride over the land from Peabody to Hillsboro, on the other branch of the Santa Fe road, a distance of seventeen or eighteen miles.

We rode through the settlement of the Russian Mennonites. These people occupy a large and fine scope of country. One township is almost entirely settled by them. They first adopted the community system, but it is gradually going back into individual ownership. They are industrious and economical, and in a short time those who came poor, will be rich land owners.

As a religious body, the Mennonites have become divided, like our own, into several factions. The different bodies of them are mostly represented here and have churches built. They are an excellent class of people, and have some very intelligent persons among them.

According to the schedule, I should have had ten minutes to change cars at McPherson, to go up to Salina. The train was behind time (the train consisted of one miserable passenger coach, and about twenty freight cars, running as "local freight"), but by hard running they went into McPherson almost in time. I had given up all hope of getting in on time, but when it came so close, my heart began to beat with the excitement of hope again. I got out on the steps, holding on to the car with one hand, and to two grip sacks with the other, my duster streaming in the wind like a flag of truce; ready to jump off and board the other train. But when I jumped off, the smoke of the other train was just settling about me, and a few rods up the road the train was pulling away, and seemed to be making fun of my disappointment.

As there was no other train over the road until that time next day, and I was very anxious to get to my brother's, and out of the 100 degrees of heat, it was a disappointment. The hotel drummers who flocked around, probably thought I was deaf and dumb, for I neither looked at them, nor answered them.

Competing railroads, when it comes to connecting with each other, are the least accommodating things on the planet; and when I got to a cool place, and got my hat off, it took just a little praying to

keep from getting mad — although I do not know just what good that would have done either for my case or the railroad. I concluded, however, that the severity of our disappointments is mostly due to our inordinate, and often unnecessary desires. I was soon reconciled to things, and musing in the “almosts” of life and eternity.

The train in which I came, lay nearly an hour (it was an “accomodation” train), and I concluded to go on twenty miles farther to Little River, where I spent the night pleasantly with the family of Mr. Jordan, father-in-law of my co-worker, Prof. Brumbaugh. Next morning I came back to McPherson, and had plenty of time to look around and get on the four o'clock train, which I did not get on yesterday. I went to Salina, and down to Solomon in time to miss connections on the branch road, and waited then till morning.

I had fallen in with a couple of men down at McPherson who seemed to be going the same way, and when they got off at Minneapolis, the hand shake and good-bye, would have indicated a long and fast friendship although we had never seen each other before, and never will again.

About noon I reached Beloit, and was soon comfortably resting in the home of my brother. I had been longer on the road from Peabody to Beloit, a distance of about 150 miles, than it requires to come from Beloit to Huntingdon, a distance of fourteen or fifteen hundred miles. They are getting several new roads through here, however, and the next trip I make, I shall expect to make in less time.

Beloit is a fine little city in the Solomon Valley, and bids fair to be among the best cities in Northern Kansas. The Solomon Valley is a noble section of the country, somewhat more rolling as to the surface than some of the central counties, but the same richness of soil is here, and land is not yet as high in price, although advancing rapidly. I saw considerable of the country about Beloit. I rode out several miles into the country one day, with my brother who is a physician, to see a sick child. The people live in a small stone house, with kitchen, bed-room, dining-room and parlor all in one, and a ladder up to the garret, where, I presume, the children sleep.

As I sat in the buggy and watched the little bareheaded boys skip around, free and happy as the birds, I thought in forty or fifty years from now some of these boys with sun-burnt tow-heads, bunged eyes from the bumble bee's sting, and “grass cuts” under their toes, who, with wild whoop and boyish bound, startle the prairie-chicken, will represent their State in the Nation's Congress, or better still, will teach and preach to those who will listen to the tales of buffalo hunts, and prairies of wild flowers in the pioneer days of their State, as we read and hear the Indian stories of eastern settlements now.

Here in Beloit is Mr. A. P. Rupert, a former friend and school-mate who is in the insurance business. He had just gone East, to

take his bride back with him, and I did not see him. I was sorry for this, but under the circumstances I should have been absent too, though all the school-mates I ever had were coming. He, and my brother, and Mr. Munn, an attorney, are associated together in the land and loan business, and are doing a thriving business and take pleasure in showing people the country, and assisting them in any way to select land.

One of the surprising things in Kansas is the plentifulness of stones. I did not expect to see any stone buildings, but in some sections they are nearly all built of this material. There is a sort of limestone that is soft and can be sawn into shape, but, on exposure, it becomes hard. They can work the stones into almost any shape, and hundreds of them are used for posts to string wire fences on.

Kansas is a great State, and the future will place it among the greatest in the great Union of States.

I cannot close this article without some reference to the question of prohibition. I made careful inquiry in reference to the sentiment of the people. Of course I received different answers. Some believe it to be a failure, but more consider it a success. After the adoption of the prohibition amendment to the constitution and after one or two elections, there probably was a little falling off in the sentiment, but at the present time, I believe there is a more reliable sentiment in favor of prohibition than there has ever been. Men who, at the beginning, felt that it was an unnecessary interference with personal liberty, now recognize the justice of the principle and favor it. While the cause has probably lost some who were in favor of it at first, it has gained over many who were opposed to it at the start, and many who were wholly indifferent are now strong advocates of it. Some claim that there is more drinking done than ever, but summing all up that I learned on the subject, I conclude that there is no question that drinking, especially drunkenness is on the decrease. While this is noticeable at the present, we must not forget to take into account the effect that it will have on the generations that are to follow. When the records of the present become the annals of the past, and become rolled up in the scroll of history, among the brightest and proudest facts, to which the future citizen of the Sunflower State can point, will be that which sets forth her early acceptance into her constitutional powers the principle, that no man has a right to do as he pleases, if it interferes with the rights and happiness of his fellow-beings, and may God keep the grand State true to her pledge.

The readers of the Messenger may wonder at the details of this letter, but they will please remember that this was my first visit to the West. You know when children see something new, they have no peace till everybody knows it — and nobody else has much peace till that is accomplished. And men are only boys grown tall, and some of us do not even get very tall.

I could write yet of the excessive heat, the temperature rising one Sunday to 107 degrees, of the grand breeze that is constantly going, of the jack rabbits—two of which I saw—the forests of sun-flowers, and a score of other things that interested me. But I remember that the Messenger has other contributors, and that there is supposed to be some limit to the patience of readers.

On my return my ticket brought me over the Burlington route (C. B. & Q.) and of all the roads I was on I liked this one best. From Kansas City to Chicago without change of cars, comfortable reclining chairs without additional charge, and hotel cars with the best of table accommodations, and at reasonable rates. Altogether it is an excellent road.

With little delay, I arrived at Huntingdon from Beloit, about fifty-two hours after starting, highly pleased with my trip, but more than willing to settle down among the hills of Huntingdon for another year's work.

The year 1890 brought hardships to western Kansas. A failure of crops was general in both western Nebraska and Kansas. It seems from reliable testimony that Kansas suffered more than did Nebraska, for it sustained a greater loss of population, the Nebraskans being able in most cases to "rough it through", as they themselves expressed it. There appears also to have been a disposition on the part of many to endure to the utmost, due to the unkind treatment and intimidation employed against them on other occasions of crop shortage. Moreover, the laws relating to the holding of government claims were such that the poor would inevitably run great risks of losing their holdings should they leave the country.

Northern Illinois, as usual, led off in the matter of providing relief for the sufferers. On December 18, 1890, pursuant to a call for a special district meeting, a number of brethren and sisters met in the college at Mount Morris and effected an organization for relief work. At this meeting D. E. Price was Moderator, J. G. Royer, Reading Clerk, and Joseph Amick and L. A. Plate, Writing Clerks. A district committee of three was appointed to have the work in general charge and D. R. Price of Oregon, Ill., was appointed treasurer. D. E. Price was delegated to see to the distribution of funds to the needy. By January 13, 1891, the district had raised slightly over one thousand dollars. This money was to be used in Kansas, Neb-

raska, and Dakota. Before the end of January the district had raised nearly two thousand dollars.

In February, 1891, B. B. Whitmer, at the request of D. L. Miller, went to Sherman county to look after the wants of the people of that vicinity. Writing from Goodland, he said:

I find nearly all in want, but have so far found none in an absolutely suffering condition, as there seems to be a disposition on the part of all to share to the last. This is a most commendable feature in the hearts of this noble-spirited people. But this cannot last until another crop is raised, and many that now lend and divide what they have, will themselves need aid. My means at hand is limited, and I can only be governed by what is at my disposal. I had the best counsel I can get here, as a basis to work upon, and have relieved the present wants of about twenty-five families to the amount of from \$5 to \$15. Two days ago I was in Thomas county and did the same there, but these two localities cover but a small area of the great West. My distributions were to all the needy in and out of the church alike, and in this work I was aided by the counsel of good brethren....I still hope that other State Districts will follow the noble example of the District of Northern Illinois, from whose bounties I am now supplying the needy and making glad hearts....The State furnishes coal to the sufferers.

Writing in the Gospel Messenger of February 10, 1891, of his trip west, D. L. Miller says:

Quinter, Kansas, via Cheyenne, Wyoming, and Denver, Colo., was our next stopping place. Here we met a number of our members, and the following committee was appointed to take charge of and distribute funds: Eld. John Ikenberry, Eld. B. B. Whitmer and Bro. J. B. Spurgeon. Help is needed in Thomas, Sherman, Phillips, Norton, and Cheyenne counties. In each of these counties there are organized churches of the Brethren, and distribution will be made thru these organizations. Bro. Whitmer started at once for the destitute localities, and Brethren Ikenberry and Spurgeon will look after the needy ones nearer home....At McPherson, Kansas, we were fortunate enough to find representatives from some fourteen churches attending the Bible School in session at that place. A meeting of the brethren was called, and Eld. Enoch Eby, and Brethren W. A. Rose and A. F. Miller, all of Booth, Kansas, were appointed to take charge of, and see to, the distribution of money in Southwestern Kansas.

By April, 1891, it became evident that the worst was over. The needs of the most of the Kansas people had been attended to and there was everywhere a pleasing

prospect for crops. B. B. Whitmer, returning home about the middle of June, remarked that crops were very promising and that the people were hopeful. It was a pity, however, that many were so poor that they were unable to procure seed wheat the fall before and for that reason the acreage was smaller than it should have been. The drouth of the preceding year was now followed by generous rains that drenched the corn in June.

The record showed that by May 2, 1891, there had gone thru the hands of D. L. Miller, for distribution to the needy in the West, the sum of \$13,709.61. Add to this the various sums sent thru other sources and the grand total contributed by the Brethren will probably reach over twenty thousand dollars. The distribution of this aid was made with the very slightest expense. No account is available, of course, of the aid other than money.

That help would be needed in the western part of Kansas in 1893 became known when there appeared a notice in the Gospel Messenger of October 10, signed by Enoch Eby and Daniel Vaniman, suggesting the need and announcing themselves as a distributing committee.

George E. Studebaker, of McPherson, was appointed to canvass the situation and to be responsible for the distribution of seed wheat to the farmers. He made a trip thru Haskell, Grant, Stanton, Morton, Stevens, and Seward counties, and found conditions distressing. He found that much stock had been sent to eastern Kansas to winter, since there was not enough grass to put cattle in condition for the market. It was almost impossible to secure grain, due to the fact that the people had sold off their crop of last year to too close a margin. Speaking of Brother Studebaker's work, the Gospel Messenger, quoting the Educator and Companion, said:

Mr. Studebaker has delivered several car-loads of seed wheat himself, and he did the fair thing. He will leave home again on Friday of this week (early in January, 1894) with a large amount of clothing, which has been donated. He will ship from this place 42,500 pounds of flour and 9,500 pounds of corn meal, which he has purchased from the mill at this place. He will go into the needy districts and remain to see that a fair distribution is made. The Mission Board of the church has arranged with him to spend a few

months in the suffering districts, to preach for them, and see that they are provided with food and raiment. (See issue of January 16.)

The summer of 1894 was a dry one. In June, wheat, rye and barley were reported in about the same condition as in 1893. Only those who had windmills were raising garden vegetables. B. B. Whitmer, writing for Quinter, said on June 14:

Just what course to pursue does not seem clear to the minds of those who are subject to these perplexities and embarrassments. To "pull out" is simply to sacrifice all one has. To get money for the outfit necessary to conduct the affairs of a farm and house is simply out of the question, and to leave it here and go farther East to stay, simply means to lose the very thing you will be compelled to have when you get East. This sacrifice of means would keep a family for a few years by practicing economy. The question then resolves itself into an absolute necessity,—to stay here and battle against all "draw-backs," trusting that a better time is awaiting this part of God's moral heritage and that this country,—now apparently a desert,—may yet be made to "blossom as the rose." Moreover, what can we do to better our present condition? Moving back East will only be a stimulus to those who have lands to let on shares to raise their already exorbitant demands imposed upon the renter, and it will likewise be an impetus to the renter to outbid his fellow-renter. Thus will be brought about a double disadvantage to crush the "renter" and still further enrich the owners. Furthermore, to return East would require aid after getting there in most cases, and we believe that if what would be needed by those returning could be proffered or sent to the most destitute here, it would be a saving all around in the end. When we take into consideration the thousands of poor families now in the East, and the crowded condition existing in and around the large cities, it would seem that the preponderance of weight would be in favor of staying here, and getting what help is absolutely necessary to assist the most destitute.... In conclusion I will say that emigrant wagons are passing through our town by the dozen every day, returning to, they know not where, and very few are in circumstances to better their condition. Let them go where they will, they will be compelled to share the charities of those with whom their lot may be cast.

Western Kansas was destined, however, to experience more drouth. On November 23, 1894, John F. Cline, wrote from Goodland, to the Gospel Messenger:

The long-continued drouth has discouraged many of our dear brethren in the Fairview church, and some have gone east and some west, seeking other homes or employment. It has been so dry here for two years that in many places the grass has not made any growth.

There are places where pastures would not support the stock at any time during the last year and in many places wheat never showed on the ground, and I have seen fields in which corn was planted last spring, and in September it had only three blades. There hasn't been a bushel of wheat, oats, or rye threshed in the county this year, and there is no seeding being done this fall. There are but few here that have seed or feed.

It appears that Elder A. M. Dickey, of McPherson, had a general supervision of the distribution in the winter of 1894-1895. In December, a carload of provisions came to Goodland from Pearl City, Illinois, with Samuel Studebaker in charge. Another carload came from LaPlace, Illinois, and another from Warrensburg, Missouri. The one from LaPlace was sent to Colby and the one from Warrensburg to Goodland. Brother Cline was sent by Elder Dickey to look over the field of destitution and in describing it says:

I went to Thomas county and found it a great deal worse than what I thought, from what I could hear in and around the towns. When I traveled around in the country it was heartrending to see young and old half clad, shivering over a lukewarm stove, their only fuel damp manure. Some said they couldn't half cook what they had, and I was fully convinced of the fact. What these poor people have had to endure through this extremely cold, stormy weather, God only knows.

After telling of the arrival of the carload of provisions from LaPlace already mentioned, Bro. Cline continues:

As soon as we could organize we proceeded to distribute. The number of families reached in the three counties — Thomas, Rawlins, and Sheridan — was nearly two hundred fifty and nearly eleven hundred souls were made to rejoice, and not a few despondent souls gave us their thanks with tears running over their furrowed cheeks.

The goods from Warrensburg, Mo. were distributed in Cheyenne, Sherman, and Wallace counties. The number reached here was not as large as that at Colby, aggregating possibly two hundred twenty-five families — about one thousand persons. This distribution took place early in February. A carload of provisions from Lanark, Ill., arrived at Phillipsburg, on February 4, and was distributed by J. W. Jarboe and Henry Brubaker. About four hundred twenty-five persons received aid from this car. A rain in this locality late in February put the soil

in good condition, but there was a marked shortage of seed for sowing. A carload of grain made up at Mount Morris, Ill., was distributed by Bro. Cline in Rawlins and Cheyenne counties, Kansas, and in Hitchcock, Dundy, and Chase counties, Nebraska. Oats and corn were in the car. In the distribution of this carload of grain Bro. Cline spent ten days and traveled three hundred thirty-two miles. Repeated showers now came and also more grain from the East. W. L. Bingaman of LaPlace, Ill., came to Colby late in April with another carload of seed corn. He, with Bro. Cline, distributed the seed. The total amount was three hundred seventy-four and one-half bushels, which would plant, it was estimated, four thousand acres of land. This would produce, with only a half crop, some ninety thousand bushels of corn. In all Bro. Cline distributed, or helped to distribute, in this crisis, seven carloads of supplies, and he was much pleased to hear again and again this comment: "There has been no class or sect that have handled contributions and have given satisfaction as you men have given."

During the late spring and summer of 1895 the rains came and vegetation came forth again. The drouth had lasted for two years and six months, and it probably was the last of the prolonged dry spells for which western Kansas got so bad a name.

CHAPTER VI.

ANNUAL CONFERENCES IN KANSAS

(1883, 1887, 1896, 1917)

ALREADY in 1881 it was noised abroad that Kansas would welcome the Annual Conference within her borders. Several influential Brethren urged a Western Conference and their suggestions of a location usually pointed to Kansas. In the June 7 issue of the Brethren at Work, Martin Neher of Monmouth, Kan., stated that the Conference of Southern Kansas favored having the Conference of 1882 in the state, but had not as yet consulted the local churches of the district. Then he set forth the inducements offered by the management of Bismarck Grove at Lawrence. This park was owned by the Kansas Pacific Railroad Company, which offered it with all its conveniences free to the Brethren for the 1882 Conference.

Southern Kansas had thus taken such action that the Brethren at Work, speaking editorially, said: "The Southern District of Kansas will call for the A. M. of 1883 to be held at Bismarck Grove, Kansas. By the way, we would like to attend an Annual Meeting in Kansas." The Conference of Northern Kansas (1881) fell in with the suggestion of coöperating with its neighbor to the South and proposed Bismarck Grove for the Conference of 1883.

Pursuant to a call delegates from various churches of Northeastern Kansas, Southern Kansas, Nebraska and Southern Missouri met at the Pleasant Grove church on October 20, 1882, to effect an organization of the committee of arrangements. Of this meeting S. S. Mohler was Chairman and M. M. Eshelman Secretary. The committee of arrangements was constituted as follows: S. S. Mohler, Cornelia, Mo.; J. C. Metsker, Bond, Kan.; M. M. Eshelman, Washington, Kan.; John Forney, Abilene, Kan.; Martin Meyers, Morrill, Kan.; George Myers, Wade Branch, Kan. When the committee met at the home of

Samuel Baker (Oct. 21) it elected S. S. Mohler Chairman, J. C. Metsker Treasurer, and M. M. Eshelman Secretary. Whereupon it adjourned to meet at Lawrence on Jan. 5, 1883. The question of finance was settled by one brother's agreeing to advance \$1,000 without interest for the use of the committee and another's offering \$5,000 for free use.

The Conference was in session on May 11. The number of delegates was about half of the number of members who attended. There were two hundred seventy in the delegate body. Bishop Enoch Eby was Moderator and Bishop John Wise Reading Clerk. Several matters pertaining to discipline and doctrine came before the Conference. The question of admitting to church fellowship all those who had been received into other denominations by trine immersion was hotly contested. A negative answer was placed to an effort to admit such persons. The Conference also placed itself against any effort to retain or secure titles to church houses by means of law-suits, this query, of course, having grown out of the experience with the Old Order and Progressive factions. A vexing question was presented in the case of the Bowmanites, a few scattered members in Tennessee who had adhered to John A. Bowman during the Civil War. The Conference of 1883 decided not to restore the Bowmanites. Bishop S. H. Bashor, one of the leaders of the Progressive movement, was formally disfellowshipped because of schismatic articles and attacks. A forward step was taken in the appointment of a committee of five to form a plan for collecting funds for the purpose of erecting churches. Two Kansans of later years were placed on this committee, namely, Daniel Vaniman and Enoch Eby.

The Conference was a decided success. Many had thought that the Grove might be too worldly a place to be conducive to a spiritual meeting but this fear seemed groundless. There were from 8,000 to 10,000 people present at the Conference. The attendance outside the membership was small. This was probably due to the fact that it was generally understood by the public that the meeting was strictly a business meeting for the membership. The amount of business was small. One en-

couraging feature of the Conference was the inclination to bring before it subjects of a more practical and important character. Elder Quinter said: "The meeting at Bismarck Grove was more like our Annual Meetings of former years, when peace, love and harmony reigned among us, than such meetings for the last few years have been." Elder H. B. Brumbaugh said: "On the whole the meeting was one of the most pleasant and unanimous that we ever attended, and a most excellent spirit was manifested on the part of all. Especially must we say this to the honor of the older Brethren who manifested an unusual amount of good judgment during the meeting and set an example that it would be well for some of us younger brethren to follow."

Soon after the Bismarck Grove Conference it was felt that the large gathering should come to Kansas again. This desire was by no means confined to members in the state of Kansas alone. In 1885, the Gospel Messenger, speaking editorially, said: "We should like to see the meeting held in Kansas again. It is the geographical center of the United States and at the present rate of increase it will contain at no distant day, more of our brethren than any other Western state."

Both the Northeastern and Southern districts asked that the Conference of 1887 be held in Forest Park at Ottawa. The city of Ottawa offered liberal accommodations should the Conference of that year be held in Ottawa. On October 16, 1886, delegates from the Northeastern and Southern districts of Kansas met in Ottawa to appoint a committee of arrangements for the approaching Conference. The Southern Kansas Railroad granted these delegates one-fare rates. The committee chosen consisted of George Myers, of Paola, Chairman; I. H. Crist, of Olathe, Secretary; J. C. Metsker, of Lawrence, Treasurer; Washington Wyland, of Fredonia, and Thomas G. Winey, of Lawrence.

On Saturday, May 28, 1887, there were three thousand people on the Conference grounds at Ottawa, but Sunday swelled the crowd to ten thousand. The business session occurred on May 31. Bishop Enoch Eby, of Kansas, was Moderator. Several items of business import-

ance came up. A committee of four was appointed to present a plan for an Old Folks' Home. A request was presented by Northern Illinois that missionaries be sent to the Mormons of Utah. This matter was referred to the General Mission Board. Owing to the fact that several demands were made that the management and ownership of the Gospel Messenger be changed, a committee of five was appointed to investigate the matter. Three Kansans found places on this committee — M. M. Eshelman, Daniel Vaniman, and Enoch Eby.

As far as the history of the church in Kansas is concerned one of the most important steps taken by the Conference was the instigation of the plan which culminated in the founding of McPherson College. The details of the college project are told in the chapter on McPherson College and need not be set forth here.

A Pennsylvanian rather vigorously expressed his impressions of the Kansas situation as viewed at the Ottawa Conference. First of all, he remarks on the general effectiveness of the prohibitory law of the state. For one, he was convinced that "prohibition does prohibit." He found the state "booming" and the universal conversation among the Brethren had to do with buying and selling. He found a tendency on the part of other people to flatter the Brethren. In closing his remarks he commented upon and commended in high terms the liberality of the Kansas people.

Two successful Annual Conferences in Kansas naturally called for a third. Accordingly, in 1896 Ottawa was for the second time chosen for the location. The committee of arrangements consisted of J. D. Trostle, of Navarre, Chairman; I. H. Crist, Olathe, Secretary; M. W. Metsker, of Lawrence, Treasurer; William Davis, of Morrill, and Thomas G. Winey, of Lawrence. These men were chosen at a special District Conference held in Northeastern Kansas on August 16, 1895. The railroad companies furnished the lumber for the temporary buildings of the Annual Conference and donated three hundred dollars toward the meeting.

Few incidents of the Conference are worthy of notice. It opened with an attendance of three thousand seven hun-

dred people. A prominent church leader said he had never seen a Conference attended by so few non-members, nor one to which the ministers of other churches paid so little attention. It was purely a members' meeting from beginning to end. There were two hundred fifty-two delegates, consisting of ninety-four bishops, one hundred twenty-one ministers, twenty-five deacons, and twelve laymen. Southwestern Kansas sent the only lady delegate — Mrs. Lizzie Ebbert, of Kingman. The officers of the Conference were D. E. Price, of Illinois, Moderator; L. H. Dickey, of Ohio, Reading Clerk; and D. L. Miller, of Illinois, Writing Clerk.

Coming as it did immediately after a series of "hard years" in Kansas, this Conference served to introduce the Brethren to the renewed prosperity of the state. Since this time there have been no general failures of crops.

The fourth Conference to be held in Kansas met in Wichita in June, 1917. The officers were H. C. Early, of Virginia, Moderator; Otho Winger, of Indiana, Reading Clerk; and J. J. Yoder, of McPherson, Kansas, Writing Clerk. The spacious Forum of the city was used for all the main sessions of the gathering. The districts of the church were represented by fifty-five delegates and the local churches by four hundred thirty-five delegates.

The Wichita Conference did a considerable volume of business in its two-day session. The whole ministerial question, which, in all its various phases, had been coming before Conference for many years, was at last disposed of. The three degrees of the ministry, long the rule of the church, were reduced to two, and provision was made that a young man might offer himself as a volunteer for the ministry. The system of ministerial boards was also established. The committee which had prepared a report looking toward the elimination of the superfluous committees of the church made its report, with the result that a few committees were discontinued. In response to many calls for better music in the churches, Conference appointed a music committee of three members. Urgent speeches were made for the extension of the missionary endeavor to the Southern states, with the result that the General Mission Board was authorized to study the ques-

tion. A committee of three was appointed to revise the minutes of the Annual Conference. Missionaries appointed by the Conference were: To China, Byron M. Flory and wife, Norman A. Seese and wife, Walter J. Heisey and wife, Edna Flory, Myrtle Pollock, Mary Schaeffer, and Grace Clapper; to India, Howard Alley and wife, Lillian Grisso, Ella Ebbert, and Annetta Mow.

It has been the hope of the Brethren in Kansas that a suitable location might be found within the state to which the Conference might be invited when that gathering is held in this section of the United States, but up to the present no such location has been found.

CHAPTER VII.

McPHERSON COLLEGE (1887-1921)

IN 1883, when the Annual Conference was held at Bismarck Grove, near Lawrence, Kansas, Professor S. Z. Sharp, then a member of the faculty of Mount Morris College, and a pioneer in school work among the Brethren, applied to the Committee of Arrangements of that gathering for a place to hold an educational meeting. After some persuasion on his part the request was granted, and at the meeting Professor Sharp was chosen chairman and Bishop H. B. Brumbaugh, of Juniata College, Pennsylvania, secretary. Several teachers and trustees from both Mount Morris and Juniata colleges were present. The business of this first educational meeting consisted of the discussion of such problems as usually come to pioneer colleges, and a plan was adopted to cultivate fraternal feeling and a spirit of comity among the colleges of the church.

Shortly after this the Rock Island railroad decided upon making Herington, in Dickinson county, the center of their system in Kansas. Thinking that this city might prove to be a location favorable for a college, Professor Sharp bought some land near the town and made known to Mr. Herington, the promoter of the town, his plan of establishing a college at that place. Mr. Herington was so well pleased with the idea that he offered to donate thirty thousand dollars toward the project and to furnish a beautiful campus on a fine elevated location. He also took pains to publish this movement as an advertisement in favor of his town.

Immediately other towns offered inducements to the Brethren. Bishop J. S. Mohler, a very influential leader, championed the cause of Morrill. Bishop M. M. Eshelman, of Belleville, did the same thing for his home town. On March 1, 1887, J. A. Trimmer, of Quinter, wrote in the Gospel Messenger, "Bro. G. G. Lehmer is working to es-

tablish a Brethren's Normal School at this place, and I think, under his management, there is no such thing as fail. He is at present superintendent of public instruction for Gove county." Fredonia was mentioned as a possible location by Bishop M. T. Baer, of Bourbon county, while Bishop Enoch Eby suggested Hutchinson. Of this situation Professor Sharp wrote: "The greatest difficulty I found in the way of a good school being established in Kansas or Nebraska by the Brethren is that each community wants a school in its own town. This divides the educational interest into more than twenty fragments and each one is too weak to live long."

This spirit of division was condemned in an able article in the Gospel Messenger from the pen of M. M. Eshelman. In connection with a mention of the various school proposals made by such places as Morrill, Chanute, Ottawa, Herington, and Quinter, he asked, "Can the Brethren support five schools west of the Missouri River?" He pled that all local and selfish interests be laid aside and that all parties concentrate on one good location. Editorially the paper agreed with this suggestion. G. G. Lehmer, replying a while later, agreed with the idea and suggested that several committees get their proposals in mind and meet in an educational session at the approaching Ottawa Annual Conference. (1887.) On May 17, 1887, Professor Sharp was able to announce that arrangements had been perfected for such a meeting as that suggested by Professor Lehmer. It was to be held on the Conference grounds, on Monday, May 30.

That educational sentiment had grown amazingly in the church since 1883, was evidenced by the presence of some fifteen hundred members at this educational meeting. Much interest was manifested. Professor Sharp was elected chairman. James Quinter made a notable address, and principals of the various Brethren schools made reports. The chief item of business which came before the meeting, however, was the matter of the location of a college to be owned and controlled by the districts of the state of Kansas. The spokesmen for the different competing towns were present to speak in behalf of their projects. A motion carried that a committee be ap-

pointed to investigate all the inducements offered, and to locate a college. In order to harmonize all contending elements, the chairman appointed on that committee a member from each of the locations proposed: namely, Enoch Eby, M. M. Eshelman, J. S. Mohler, Moses T. Baer, and George G. Lehmer. Professor Sharp was added as an advisory member. The committee was to enter upon its work at once. Meanwhile, Abilene and Winfield had entered the race for the college. At McPherson a college building association was formed and chartered and an agent was sent to accompany the committee on its tour of investigation, with the plan of outbidding each competitor.

The locating committee organized by choosing Enoch Eby chairman and M. M. Eshelman secretary. Numerous Kansas towns bestirred themselves to secure the location. It was reported that Ottawa had seventy-five thousand dollars as an attraction. Professor Sharp started for Kansas on July 5, 1887. In Kansas City he was joined by J. S. Mohler and at Junction City by M. M. Eshelman. Other members later joined the party and a visit was made to each of the towns which had propositions to offer. The towns visited in order were Quinter, Great Bend, McPherson, Newton, Wellington, Winfield, Parsons, Ottawa, Morrill, Belleville, Abilene, Navarre, Herington, and Fredonia. On August 8, 1887, the final meeting of the committee was held in Junction City. Parsons was one of the first towns to make a liberal offer. On August 23, 1887, the committee, thru the Gospel Messenger, made the announcement that McPherson had been selected as the site of the new college. Six reasons were assigned for the choice: viz., a good water supply, a community of Brethren near at hand, written promises by responsible parties, a central location, good railroads, a temperate community. The committee was unanimous on every point. The offer made by McPherson consisted of a gift of a ten acre campus and of an agreement to lay off in lots one hundred fifty acres of land near the town, to sell the lots, and from the proceeds to pay the college the sum of fifty-six thousand dollars, all of which except six thousand dollars was to be invested in buildings. The name

selected for the institution by the committee was "McPherson College and Industrial Institute."

The charter of the institution recites the fact that the "McPherson College and Industrial Institute" was founded for the purpose of maintaining an institution of learning in harmony with the principles of the German Baptist Brethren (Tunkers) and as far as practicable it should be under the general control of the district Conferences in Kansas. The institution is empowered to maintain a department of Liberal Arts, a commercial department, an industrial department, a normal department, and a department of the Bible. The term of the corporation is nine hundred ninety-nine years. The value of the goods, chattels, lands, rights, and credits of the corporation is set at one hundred thousand dollars. The by-laws assert that, so far as possible, the instructors are to be members of the Church of the Brethren and well qualified for their respective places. The discipline of the church is to be used. The use of tobacco is forbidden. Instructors who are not members of the church must subscribe to the following:

1. Faithfully to discharge their duties as teachers.
2. To maintain in apparel, general life, and character the principles of the Gospel as defined by the Annual Conference.
3. To give no aid or encouragement to those who strive to subvert the Gospel or the order of the church.

The care and management of the college was vested by the by-laws in a Board of Trustees, a Board of Instructors, and a Board of Visitors. The first Board of Trustees consisted of M. M. Eshelman, M. T. Baer, J. S. Mohler, G. G. Lehmer, Percy J. Trostle, and Christian Hope. Provision was made whereby direct control by the church might come about. Section two of article three of the by-laws reads: "As soon as the District Conferences of the German Baptist Church in the state of Kansas or any of the said conferences shall agree to assume its share of the control and supervision of the college, they shall respectively be authorized each to elect two trustees annually." For various reasons the control here contemplated was not assumed until 1913, when the ten districts

of Kansas, Nebraska, Missouri, Oklahoma, and Panhandle of Texas, Western Colorado and Utah, elected one member each to the Board of Trustees, thus assuming direct control. The district in which the college is located, however, has five additional trustees who serve as an ex-



S. Z. SHARP
EDWARD FRANTZ

D. W. KURTZ

C. E. ARNOLD
J. A. CLEMENT

ecutive committee of the Board. In 1918, Idaho elected a trustee and in 1919 the Alumni Association of the college was granted the privilege of electing a member to the Board.

Until this final settlement of the control of the college it was run in a rather indirect manner. Each person who had given at least one hundred dollars to the college was entitled to one vote at the annual meeting of the voters. An additional vote was allowed for each other hundred dollars donated. The annual voters' meeting elected the trustees, who in turn leased the college for a term of years to an association of men known as the management. The management ran the institution on their own financial responsibility. They paid the teachers' salaries and kept up the property, expecting, of course, to make something for the risk incurred. This was not always possible. In

fact, the plan proved so unsatisfactory that eventually it was rather hard to get men to undertake the risk. Untold sacrifices were made by the teachers under this regime, and the wonder is that they staid by the task so faithfully as they did. But this indirect control was the only one possible in a day when the church had not yet been educated up to the point of being willing to assume serious obligations in the educational field. It was a transition stage in our school development and the progress made under it must not be disparaged.

One of the first steps toward the actual establishment of the college was the organization of the McPherson College Building Association, a corporation of citizens and business men of McPherson. According to the by-laws of this association there were to be seven directors. The first directorate was composed of F. B. Webster, A. Bass, C. August Heggelund, E. C. Heggelund, S. G. Mead, L. H. Roberts and O. Heggelund. On August 30, 1887, it was voted to permit A. Bass and Company to have the exclusive management of the sale of all lots belonging to the association. Four men were to be employed to travel and sell lots. Extra allowance was to be made if necessary to these agents to induce excursions to come to McPherson. As a stepping stone toward placing the institution under Brethren control the directorate was reduced, after some opposition, to three (May 31, 1889). Under this new plan E. C. Heggelund became President of the association, C. August Heggelund Vice President, and A. Bass Secretary.

It was expected that school would open its doors in October, 1887, but a telegram to D. L. Miller was published in the Gospel Messenger of October 25, 1887, to the effect that the opening was postponed until room was provided. The college opened its doors for the first time on September 5, 1888, with seventy students in attendance. It would be interesting to reproduce the names of the first students of the college, but space forbids. It is probable that Elder S. W. Funk, of California, was the very first student to enroll. Running thru the lists of students from 1888 to 1893, I copy the names of those of more or less prominence in the future in the history of either the college or the church. Many friends will recognize such

names as Ratie Bower, Laura S. Peck, Susie Slusher, Sara Ulrey, Hattie Yoder, Mary Yoder, J. H. Berkeybile, David Betts, A. L. Boyd, J. W. Cline, S. W. Funk, D. P. Hutchison, John Shirky, F. A. Vaniman, Jackson Minnick, Joseph J. Yoder, George Lauver, Samuel J. Miller, John E. Mohler, James M. Mohler, D. L. Mohler, E. A. Markey, Jesse D. Mohler, Moses J. Mishler, Chas. H. Slifer, Alice S. Vaniman, Ezra Mohler, Theodore Sharp, Jacob S. Dell, Modena Hutchison, F. E. Marchand, Clarence Watkins, Byron Talhelm, J. Z. Gilbert, E. B. Hoff, J. R. Pitzer, G. E. Shirky, A. A. Sutter, J. J. Flickinger, George D. Kuns, Bertha Ryan, J. D. Clear, L. D. Ikenberry, Laura Harshbarger, W. P. Bosserman, W. C. Heaston, C. E. Kemp. The first twenty-one names of the above list are taken from the first year's catalog. The freshman class of 1889-1890 was made of E. A. Markey, G. A. Tull, and Chauncey Vaniman.

The location of the college at McPherson did not exactly suit all concerned. Accordingly, the Advisory Committee, consisting of Enoch Eby, J. D. Trostle, and B. B. Whitmer, met at McPherson on December 13, 1887, to investigate the course pursued by the locating committee, which had been so severely criticized. Allowed free access to all the papers of that committee, the majority report spoke in high terms of commendation, agreeing to serve as advisors "as long as the present Board of Trustees continue their present manner of work." Brother Eby dissented slightly from the majority report but approved it upon conditions.

But there were grievances in various places and the management undertook the straightening out of all misunderstandings. Accordingly, those Brethren directly connected with the college united in asking the Annual Conference to send a committee to investigate the whole career of the institution. A notice appeared in the Gospel Messenger of June 17, 1890, stating that such committee had already been asked for. This notice was signed by F. H. Bradley, Daniel Vaniman, Geo. E. Studebaker, J. H. Bosserman, G. G. Lehmer, and A. W. Vaniman. The committee appointed by Conference consisted of Enoch Eby, John Wise, D. E. Price, Jacob Witmore, and D. L.

Miller. Elder Eby notified all interested parties to appear before the committee on July 15 or to send their grievances with corroborating evidence. The committee sat nine days. In brief its findings were that the lot sale at the first was not in Brethren hands, that those who had invested for gains ought to be willing to lose, that the prosperity of the city had caused an unduly high estimation of values, and that the price of real estate had materially declined. The college authorities subsequently acknowledged that they had overestimated the valuation of the property.

On February 12, 1898, the college passed an important mile-stone in its history, when the name McPherson College was definitely adopted. A new charter was secured, and five trustees, in accordance with its provisions, were elected. With some slight changes the trustees were destined to hold office until 1911. They were Edward Frantz, President; S. B. Fahnestock, Vice-President; H. J. Harnly, Secretary; F. A. Vaniman, Treasurer; and A. C. Wieand. Section six of the charter says that Block A in College Place Addition with the property thereon shall be "held in trust by the trustees of this corporation for the German Baptist Brethren church for purposes as shown in paragraph second of this charter, and none of the corporate property now owned or hereafter acquired shall ever be mortgaged or in any wise encumbered and if so mortgaged or encumbered the title of the property so mortgaged or encumbered shall by that act vest in the German Baptist Brethren church to be held as it may deem best, and said Block A shall never be sold or bartered or given away except it be so ordered by a two-third vote of all the voters of the corporation present in person or by written proxy at a legal meeting and such order be sanctioned by the lawful vote of the General Conference of the German Baptist church." Article seven states "the estimated value of the goods, chattels, lands, rights, and credits owned by this corporation is forty thousand dollars." Article eight asserts that the corporation is not one for profit, that the certificates of voting stock are not transferable, but that they are void at the death of the donor. On October 29, 1904, a stock-

holders' meeting declared collegiate alumni eligible to vote. Occasional attempts were made to limit the voting privilege to members of the church, but they always failed. However, the trusteeship was open only to members of the Church of the Brethren.

The first building to be erected on the campus was what is now known as Fahnstock Hall. It contained the dormitory, chapel, and class rooms. Sharp Administration Hall was next erected. For some time but one story was in use, and this, covered with a temporary tar roof, stands out vividly in the memories of many students of the early days. This building was completed in 1898. At present it contains most of the recitation rooms, the business offices, and the chapel. With these two buildings the college managed to get on for many years.

As soon as the trustees of the new institution received a deed to the ten acre tract and a guaranty for the fifty-six thousand dollars in cash, M. M. Eshelman, George E. Studebaker, G. G. Lehmer, and S. G. Lehmer were sent out to sell the lots laid out on the one hundred and fifty acre tract. The McPherson College Building Association included in their contract eighty acres just east of the college for an industrial farm. The project of an agricultural department was destined not to be realized until more recent years. The agents sent out to sell lots went thru Kansas, Missouri, Illinois, Indiana, Iowa, and Nebraska, selling for part cash and part in notes secured by mortgages. The cash was used to start the building and the notes were placed in the Second National Bank of McPherson to the amount of twenty-five thousand dollars and debentures were issued upon them. An agent was sent to New York, Philadelphia, and Baltimore to sell these debentures, but he met with failure. Then Professor Sharp went among his acquaintances in Illinois and sold twenty thousand dollars of the debentures to two of his friends, thus securing means to complete the first building on the campus.

In order to sell lots and to attract attention provision was made whereby any one investing three hundred dollars was to have a free pass on any railroad west of Chicago; for a five hundred dollar investment there was a

pass from any point in the United States; for double these amounts there was a free return ticket. All passes were to be good until January 1, 1888.

The faculty for the first year consisted of: S. Z. Sharp, A. M., President, Mental and Moral Science; Leonard Huber, A. M., Ancient and Modern Languages; Howard Miller, Natural Science and English; S. G. Lehmer, Ph. B., Mathematics; G. G. Lehmer, Normal Training; A. L. Snoeberger, Commercial Branches; Freeman G. Muir, Music; George E. Studebaker, Business Manager.

Professor Miller staid with the school only the first semester of the first year, resigning to enter the employ of the Union Pacific railroad company. He was regarded as a phenomenal success as a teacher. His place was taken by Miss H. Frances Davidson, A. M., a graduate of Kalamazoo College, and later for many years a missionary of the River Brethren church in Africa. Professor Snoeberger soon resigned in order to enter business. Professor Muir remained on the faculty until 1915 — one of the best beloved of all of the teachers of the institution.

The second year began on September 3, 1889. Two noteworthy additions were made to the faculty, Professor and Mrs. S. B. Fahnestock. The former became head of the Commercial department and the latter took charge of the work in Stenography and Typewriting. Professor Fahnestock was continuously connected with the college until his retirement in 1911. He met his death while bathing in the surf in California (Jan. 9, 1912). Mrs. Fahnestock is still connected with the college, having served as teacher in the Bible department for many years. In 1920, she became Dean of Women. The third year, which began on September 2, 1890, marked the advent of Edward Frantz into the history of the institution. He at first taught mathematics, but later entered the field of the Bible, and from 1902 to 1911, served as President. At present (1921) he is editor of the Gospel Messenger. He is remembered at McPherson as a most masterly teacher. The second year closed with a small beginning of a college department and an enrollment of three hundred seventeen.

At this juncture two events occurred which threatened prospects which were otherwise pleasing. One was the

drouth and the consequent failure of the Kansas "boom". The other was the dishonesty of the officers of the Second National Bank of McPherson to whom were entrusted the college funds. The insolvency of the bank thoroughly embarrassed the McPherson College Building Association, but Daniel Vaniman was able to make arrangements for the completion of the second story of the main building. The college was now at its lowest ebb financially, but it was making forward strides in the educational world. The Normal department, of which President Sharp was now the head, grew by leaps and bounds. In the early nineties ninety-two per cent of the teachers in McPherson county had attended the college. State certificates were granted to graduates of the Normal department.

An exacting discipline was enforced in the college. I here incorporate a list of the rules and regulations as they appeared in the first catalog of the college.

1. Students should bring with them, besides text books, a Bible or Testament, Brethren's Hymn book or Gospel Hymns, towels, and a blanket or two, and should have their garments marked with full name.

2. All students are required to be present at Chapel Exercises and all recitations; also to attend Sunday School and one church service each Lord's day, at the college chapel or at some other place, where their parents or guardian may direct in writing.

3. Students are required to go to their rooms at the ringing of the study bell and to observe order so as not to disturb others in study.

4. Students must extinguish their lights promptly at 10 o'clock P. M. unless excused by the professor in charge of the hall.

5. No lady or gentleman will be allowed to trespass on the territory of the opposite sex, except by special permission of the President.

6. Students desiring to leave the grounds or to visit other students during study hours must obtain permission from the professor in charge of their hall.

7. Ladies and gentlemen will not ride, walk, or play together except by special arrangement with the President.

8. Students will be held responsible for misconduct in their rooms and for damage done to the school property.

9. No students rooming in the dormitory shall be absent after ten o'clock P. M. unless by permission of the President.

10. Students may organize literary societies which shall be governed and controlled by a constitution and by-laws approved by the faculty.

11. Students desiring to visit the cemetery or to go to the city must obtain permission from the President, except on Saturday afternoons between the hours of one and four o'clock, when general liberty to go to the city and return is granted.

12. Students will be permitted to meet in the chapel for social intercourse twenty minutes immediately after supper of each day — Sunday excepted — also for twenty minutes after the close of society meeting, such social meetings to be under the supervision of one or more of the faculty.

13. Visitors desiring to call upon students in the building must apply to the President.

14. All members of the Brethren or German Baptist Church are required to comply with the principles of non-conformity to the world and to conform to the general order of the church in apparel and wearing of the hair. Those who are not members of the German Baptist church are expected to make no display in the use of jewelry and to observe the laws of plainness and simplicity in their apparel.

In 1896, President Sharp severed his connection with McPherson College, shortly afterwards starting another college at Plattsburg, Missouri, which, however, proved an unsuccessful venture. C. E. Arnold, A. M., professor of mathematics, succeeded to the Presidency. The institution received a new charter and the present name, McPherson College, was formally adopted on February 12, 1898. Under President Arnold's direction the Normal and the Collegiate departments grew in numbers and in general effectiveness. In 1902, the death of President Arnold caused the institution to suffer what was considered an irreparable loss, but Edward Frantz proved himself to be a worthy successor. President Frantz served from 1902 to 1911, although he was not actively connected with the college after 1909, his health having broken down in the year last named. In 1911, Dr. John Addison Clement, an alumnus of the college, became President. He served two years, leaving to accept a position on the faculty of Northwestern University. The present incumbent in the presidency is Dr. Daniel Webster Kurtz, a graduate of Juniata College and of Yale University. He has also studied in the universities of Marburg, Leipzig, and Berlin. In 1911, Juniata College honored him with the degree Doctor of Divinity. He has served since 1914. There have been two acting Presidents of the college: S. J. Miller (1910-1911) and H. J. Harnly (1913-1914). Bio-

graphical sketches of the various Presidents will be found elsewhere in this book.

The material equipment of the college has been growing with encouraging rapidity the last few years. In the spring of 1909, the college purchased a farm of some 173 acres, just south of the campus for the purpose of establishing on it an agricultural experiment station. The installation of the department of agriculture in 1913 served to make this purchase a very fortunate one. Several farms have come into the hands of the college. In the summer of 1909, Mr. James Richardson, a retired farmer living near Galva, Kansas, gave to the college a fine farm of one hundred sixty acres, located nine miles southeast of McPherson, intending that it become a part of the agricultural feature of the school. In 1919, John Kline, a farmer of Cherokee county, gave a quarter section of land to the college. This land was soon sold, however, and the proceeds, in accordance with the wish of the donor, applied to other funds of the college. The Smith farm, given by Elder and Mrs. C. B. Smith, then of Morrill, Kansas, became the property of the college in 1919. It consists of one half section of Osborne county land. An annuity is paid to Brother and Sister Smith during their life time. The Wagoner farm, secured in 1920, was the gift of Anna and Catharine Wagoner, and it is located in Webster county, Nebraska. Others have made provisions in their wills by which the college will in time become the possessor of other real estate.

The department of agriculture has proved to be one of the most popular in the college. It was established in 1913, and Robert E. Mohler, an alumnus of the college, was made the head. In this capacity he has served most acceptably since that time, winning for himself and the college many honors and rewards. His students have on several occasions won trophies in state stock judging contests. The Domestic Science department was also established in 1913, with Miss Elizabeth Culp in charge. It has abundantly proved its worth to the college.

Reference has already been made to the erection of the first two buildings on the campus. The third, the Carnegie Library, was built in 1906, the college raising ap-

proximately \$15,000 among its friends for the purpose of an endowment and Mr. Carnegie furnishing an equal amount for the construction of the library. To Professor Fahnestock belongs largely the credit and honor of negotiating for this much needed building. Until 1911, the gymnasium was located in the north of the basement of Sharp Administration Hall. A campaign was launched in 1910 for the purpose of raising funds for an auditorium-gymnasium. Ex-Governor E. W. Hoch spoke at the rally. Sufficient funds were raised to warrant the construction of the building in 1911. It is located at the north extremity of the campus. The increasing number of students made apparent the need of another dormitory, and by the fall of 1916, a commodious structure, capable of housing about seventy-two girls, was ready for occupancy. Former President Sharp spoke at the dedication services held during Bible Institute in January, 1917. The dormitory was christened Arnold Hall. Continued pressure for rooming quarters, especially from young married couples, led to the erection of another dormitory in 1919. It is located immediately north of Arnold Hall. About one hundred fifty students take their meals in the college dining room, located in Arnold Hall. A Science Hall, to cost approximately \$160,000, is under construction.

McPherson College has always held to the theory that other activities than class work should help fill up the student's program. The mere book-worm is not the normal product of a college education. Hence, the varieties of social expression offered in the college.

The literary societies date to the very beginning of the school. The Emersonians and Ciceronians vied with each other in the earlier days in working up large memberships and producing competitive programs. Many of the old students who have distinguished themselves in public speaking are free to acknowledge their debt of gratitude to these early literary societies. Later in the history of the college there were three societies — the Irving Memorial (for college students), the Eureka (for upper academy students), and the Elite (for all other students).

The Prohibition League was organized in 1904. Dean H. J. Harnly has always been a sort of patron of the local

league. Other workers of note have been A. E. Hedine, Walter Thompson, D. L. Dalke, R. C. Flory, S. Ira Arnold, Fred Barnes, Paul Harnly, D. C. Steele, H. C. Crumpacker, and Robert Cram. In 1908, at the state contest held in McPherson, the McPherson College contestant, H. C. Crumpacker, took second place.

The Student Volunteer Band was organized in 1895, being at first known, however, as the Mission Band. Brother E. H. Eby was the moving spirit in the formation of the Band. His appeals were irresistible. His mantle fell upon the shoulders of F. H. Crumpacker, later to become a pioneer in the Chinese mission. In 1896 there were sixteen members. Since 1900 the Band has been represented at every state and national Volunteer convention which has been held. The activities of the organization consist of weekly meetings, special public programs, and deputation work in outlying churches. All of the foreign missionaries who have been in McPherson since its organization have belonged to the Band. In 1916, a slight change in regard to the organization took place, whereby a separate body, called the United Student Volunteers, organized under the auspices of the Church of the Brethren, took into its ranks those preparing for either home or foreign work, while those looking forward especially to foreign work are called Student Volunteers. In 1918, about sixty students were included in the first organization and about twenty in the last named. These organizations have done an incalculable amount of good in introducing students to the world problems of the day and in popularizing the subject of missions in the church in general.

The Alumni Association until 1915 consisted of graduates of the college and normal departments, but since that time consists of all persons who have received diplomas from any department of the institution. The action enlarging the membership was made retroactive. J. Z. Gilbert was the first person to receive the A. B. degree from the college and Susie Slusher was the first lady to receive that degree. There are at present (1921) about nine hundred members in the Association. The affairs of the Association are conducted by a board of fifteen, which at

present consists of the following persons: Lola M. Hill, George Boone, Amanda Fahnestock, R. C. Strohm, Edna Neher Charles, G. C. Drescher, Robert E. Mohler, J. C. Forney, Alma G. Anderson, Edith McGaffey, Lily Hawkinson, Lewis Naylor, W. O. Beckner, Susie Slusher Saylor, and Homer G. Engle. Of this Board the following are the officers: Edith McGaffey, President; George Boone, Vice-President; E. L. Craik, Secretary-Treasurer.

Seven of the alumni have been called to college presidencies. They are S. J. Miller (LaVerne), A. C. Wieand (Bethany), H. W. Lohrenz (Tabor), J. A. Clement (McPherson), B. B. Baker (Daphne Normal, Alabama), F. F. Holsopple (Blue Ridge), and Edward Frantz (LaVerne). Two — J. J. Yoder and J. H. B. Williams — have been connected with the General Mission Board. Three have served on the General Educational Board, viz., Edward Frantz, A. C. Wieand, and J. H. B. Williams. At least sixty-five of the alumni have been or are ministers of the Church of the Brethren, and of this number over half have taken the A. B. degree. This includes no classes since 1918. Fourteen are now on the mission fields of China and India and more are to follow. All of the men in the service of foreign missions have attained the A. B. degree and several have had added training.

The Christian Associations are live wires in the college. The Y. M. C. A. dates back to March 29, 1900, when a company of fifty-six men started the local organization. Formerly its meetings were held on Sunday afternoons, but Sunday's program is usually so full that Wednesday morning at ten o'clock is the regular meeting time. Much of the religious life of the college and many of the most genuine conversions are due to its influence. The following men have served as president of the college Y. M. C. A.: C. F. Gustafson, J. A. Clement, W. L. Harter, P. C. Hiebert, S. C. Miller, J. H. B. Williams, H. W. Lohrenz, R. W. Detter, B. E. Ebel, G. C. Dotzour, J. C. Russel, J. W. Deeter, Homer G. Engle, J. C. Forney, O. H. Austin, Ray Cullen, J. Howard Engle, and David E. Brubaker. The Y. W. C. A. was organized in 1900. Its activities have been of the same general character.

Its successive presidents have been Lena Wieand Sargent, Laura Harshbarger Haugh, Dottie Wheeler Clement, Emma Horner Eby, Mrs. S. B. Fahnestock, Lillie Hope, Lulu Ullom, Edna Neher, Ada Beckner, and Marguerite Muse. From 1904 to 1911 Mrs. Fahnestock held the office continuously.

Years ago McPherson College recognized the need of an endowment for its maintenance. It is but a trite truth that no educational institution is self-supporting by virtue of the tuitions received from its students. The state of Kansas some years ago set a standard which each fully accredited college must meet. One requirement was that there be at least \$200,000 of endowment actually producing a minimum of five per cent or in lieu of this an annual assured income of at least \$10,000, exclusive of tuitions. This is rendered necessary since a minimum salary of \$1,000 for each of the seven professors of the A. M. degree was required in order to keep up the scholastic standards of the college. It was the stern necessity of raising this large endowment which stared President Kurtz in the face when he accepted the presidency of the college in 1914. A vigorous campaign of education along the line of the endowment was his first move, and in spite of many discouragements he pushed the work to a successful completion. A comparative statement is not at hand, but the Treasurer's report for 1920 shows some encouraging figures. The salary budget for 1919-1920, was \$31,097.52. The grand total of endowment was \$380,290.32. The approximate total valuation of the institution was \$549,746.-32. That this had grown from \$182,000 in the six years of Dr. Kurtz's presidency is a remarkable tribute to the ability of the head of the college, to whose efforts much of the money getting was due.

McPherson College has been unusually honored in the success of her students in securing fellowships in the various universities of the United States. Since 1909, the college has had arrangements whereby each year a fellow is chosen from the graduating class on a stipend to do graduate work in the University of Kansas. Many of the alumni have also received regular University fellow-

ships. Among those who have held one or the other of these fellowships are Rosco C. Ingalls, B. E. Ebel, D. L. Dalke, Bertha Colline, J. P. Schroeder, H. W. Thompson, P. B. Way, Jessie M. Jacobs, E. L. Craik, Paul W. Harnly, D. C. Steele, Alice N. Vogt, George E. Wynn, Robert R. Russel, Edith McGaffey, Grace Greenwood, Nina Swanson, and Paul R. Yoder. These students have made many valuable contributions in their various lines of research.

A list of the trustees, business managers, and instructors of McPherson College is to be found in the appendix of this book.

CHAPTER VIII.

PHILANTHROPIES OF THE CHURCH

THE idea of an insurance society, organized as an agent of the church, apparently originated in Kansas. In the Gospel Messenger of March 11, 1884, J. E. Hilkey, of Overbrook, made the suggestion of such an organization, adding, however, that he had been requested to do so. He argued that cheaper insurance could be thus afforded and that it was an injustice to those who had insured in other companies to be asked, after paying their own policies, to turn and help some unfortunate member, who, not having insurance, had sustained a heavy loss. The force of his argument is apparent.

A very practical step was taken, whether because of the above suggestion or not does not appear, when on March 14 and 15, 1884, delegates from the Belleville and White Rock churches met "to form some method of applying 2 Corinthians 8:9-15." This step was taken with the understanding that if it proved a success, it might be extended to other congregations. The organization was called "The Brethren's Special Work of Benevolence" and it purposed to make good any loss by fire, lightning, or storms, paying three-fourths of the value of the damaged property. James L. Switzer of White Rock was secretary of the society. I have no data showing the history of the venture.

The Brethren's Mutual Aid Society of Northeastern Kansas was organized at Ozawkie, in Jefferson county, on April 1, 1885. The officers chosen were Dr. P. R. Wrightsman, Emporia, President; J. D. Trostle, Plympton, Vice-President; S. B. Katherman, Lawrence, Secretary; and T. G. Winey, Lawrence, Treasurer. The directors were George Myers, Henry Lauver, and Jacob P. Vaniman. It was agreed that an entrance fee of two dollars should be charged, that the assessment be one-half mill for each dollar insured, that there be no policies is-

sued until at least fifty thousand dollars worth of property had been insured, and that each local church in the district appoint two solicitors or appraisers. The organization was purely a district affair. The Treasurer made out his bond in Lawrence, on May 12, 1885. It was signed by John Forney, Thomas G. Winey, James E. Hilkey, William Weybright, J. C. Metsker, A. L. Pearsall, George Myers, Samson Harshman, and Frederick Sherfy, each bondsman signing for one thousand dollars. Only five one thousand dollar bondsmen are now required. The first policy issued by the newly organized company was to John H. Ayres, of the Wade Branch church.

The first annual meeting of the society was held in the Pleasant Grove church, south of Lawrence, on January 12, 1886. Business had been prosperous. Policies to the amount of eighty-five thousand dollars had been issued, and the society was free from debt. It was agreed to extend the benefits of the organization to the whole state of Kansas. Aside from the substitution of the name of M. W. Metsker for that of Jacob P. Vaniman the officers remained the same as above indicated. The society pledged itself to pay losses within sixty days.

The volume of business continued to grow. In 1887, it was announced that Missouri, Colorado, and Nebraska would be included in the territory of the society. Policies had been issued up to a total of two hundred seventy-five thousand dollars. In 1888, over four hundred thousand dollars was covered by the insurance and in 1889, five hundred thirty-three thousand eight hundred fifty-nine dollars. There were now two hundred sixty-eight policy holders and an assessment was made of two and one-half mills. On December 1, 1918, the amount insured by the company was three million three hundred thousand seven hundred forty-five dollars. There were then twelve hundred policy holders. The territory included by the society has been extended several times, until Oklahoma, Texas, Idaho, Oregon, Washington, New Mexico, California, Louisiana, and Arkansas have been made recipients of the benefits of the enterprise.

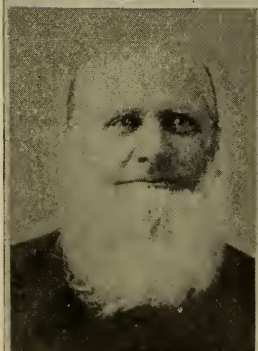
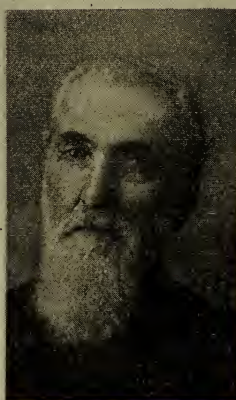
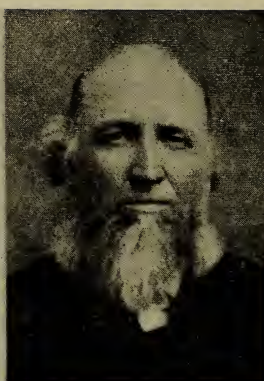
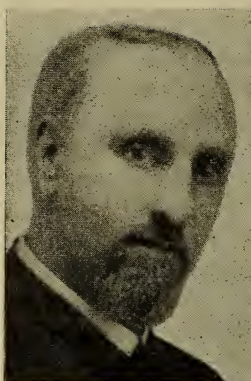
There have been several changes in the management of the society. In 1895, J. D. Barton succeeded T. G.

Winey as Treasurer, holding the office until 1899, when James T. Kinzie took his place. He served until 1912, when John M. Flory became Treasurer. On account of Brother Flory's ill health a few years ago Roy Kistner took the Treasurership. From 1900 to 1912, Mrs. B. S. Katherman was Secretary. She was succeeded in 1912 by Mrs. Myrtle Hilkey Hoover, who has the headquarters of the society at Overbrook. Dr. Wrightsman was succeeded in the Presidency by E. Hertzler and I. L. Hoover, the last named having served since 1900. The following have served on the Board of Directors: J. F. Shoemaker, George E. Wise, C. J. Hooper, William Davis, C. J. Mishler, J. J. Wright, S. J. Heckman, B. Forney, W. S. Ward, George Sperline, M. W. Meyers, and C. A. Shank.

The rules of the association specify that only members of the Church of the Brethren may have their property insured in the organization. If either husband or wife is a member they can have their property insured by both husband and wife signing the memorandum and the policy will be issued in the name of both. The association agrees to pay insured members two-thirds of the cash value of any immediate loss or damage caused by fire, lightning, wind, or tornado. Each applicant for membership must pay an admittance fee of two dollars and an additional assessment of two mills on the dollar to keep up the incidental expenses. All policies continue for five years from the first of April following the date of issue. There are certain limitations on the character of property that is insurable.

The Brethren have always considered it a religious duty to look after their poor and aged. The Conference of 1857 merely gave expression to a practice already long established when it said "A member of the church should not be put into the poor house if it can be possibly avoided."

It was particularly fitting that Enoch Eby should have been the one to make the first fruitful suggestion of an Old Folks Home. In doing this he said: "It is a burning disgrace to put members in the poor house. It is purely local, and we entertain the pleasing hope that it prevails to a very limited extent. In my travels I have never found



E. D. ROOT	DANIEL VANIMAN	L. D. MOHLER
D. A. CRIST	E. E. JOHN	A. C. DAGGETT
ENOCH EBY	I. L. HOOVER	I. H. CRIST

the place yet, thank God. I am in favor of an Old Folks Home near a town with a well-disciplined old-fashioned church in it, in which to worship."

The matter came up in a conspicuous way when the Conference of 1887, thru a committee, reported against a national home, but favored referring the project to the various districts or states. In line with this the editor of the Gospel Messenger suggested, on March 20, 1888, that there might be two or three such homes in the Brotherhood, and that Iowa, Missouri, Nebraska, Colorado, California, and Kansas might support one of them.

At the Conway Springs Conference of Southern Kansas (1888), a committee of five, composed of Lemuel Hilarity, S. Z. Sharp, Enoch Eby, John Wise, and Washington Wyland, was designated to organize a Home or to take steps in that direction. It was decided to ask the other districts of Kansas, Missouri, and Nebraska to join in the project. If they were favorable each was requested to appoint a committee to confer. If it was felt that the territory indicated was too large, suggestions and preferences of congregations were to be sent to the committee of five.

Northwestern Kansas was the first to give assent to the plan, and on May 28, 1888, appointed a committee of five to act with the committee of Southern Kansas. Northeastern Kansas deferred the matter one year, and on April 20, 1890, delegated three members to confer.

The committee of Southern Kansas reported in 1889 that it had decided:

1. To send Bishop Eby as a representative to confer with the representatives of the other districts in regard to formulating a plan to locate and to manage the Home.

2. To leave the location to the general committee representing the several districts, but to make the following recommendations:

- a. That there be due regard to facilities for church and spiritual advantages.

- b. That there be good railroad facilities.

- c. That as many cottages be built as needed.

- d. That the Home be built and maintained by donations and endowments.

e. That the work of locating and building be not commenced with less than \$7,400.

A form of charter was suggested but nothing was said as to how much territory was to be included.

The general committee met in McPherson on July 16, 1890 and elected Enoch Eby Chairman, I. H. Crist Secretary, and John Hollinger Treasurer. It was decided to confine the territory to Kansas, to ask for offers of money and endowment, to receive offers of a location, and to meet again on October 7, at Booth, Kansas. At this meeting Booth (now Darlow) was decided upon as the location, an eighty acre farm was bought at a cost of \$3,500 (\$1,000 of it being a donation), and a constitution was proposed. The legal name agreed upon was "The Aged, Infirm, and Orphans' Home." The five trustees were to be selected by the four state districts.

The Conference of Southern Kansas accepted the work of the committee with the additional provisions that the trustees be empowered to exchange the present location for another in the same neighborhood if deemed best, and that the trustees should never under any circumstances involve the institution in debt.

The institution was opened on September 1, 1893, with J. P. Harshbarger and wife in charge as superintendents. The first trustees were E. Eby Foreman, S. L. Myers Assistant Foreman, A. F. Miller Treasurer, M. W. Metsker Secretary, and J. B. Wolfe Assistant Secretary. Money was solicited far and near, Bishop Eby making a trip thru Iowa to secure funds. The membership of Kansas was assessed for the maintenance of the Home. In 1903, it was found that thirty cents per capita was required. This was, however, later reduced. At present the assessment is a part of the general district budget.

Among those who have contributed liberally (one thousand dollars or more) one notes the names of John Gurley, Henry Bassinger, and Elder James R. Gish. Some years ago S. L. Myers and wife donated to the home an eighty acre farm in Jewell county. J. D. Yoder, one of the most liberal givers in Kansas, also remembered the institution in a substantial way. There is a small interest-bearing endowment.

According to the constitution of the Home the trustees of the church districts of Kansas may elect two additional members if they so desire. It is the practice to elect one additional member. Since the founding of the Home the following trustees have served: Northwestern Kansas, Samuel L. Myers; Southwestern Kansas, A. F. Miller, A. G. Miller, W. W. Rexroad; Northeastern Kansas, M. W. Metsker, I. L. Hoover, O. O. Button, Roy Rock, J. F. Metsker; Southeastern Kansas, J. B. Wolfe, J. M. Quakenbush, J. S. Clark, G. E. Shirky. Elected by the Board: Enoch Eby, D. M. Negley, O. H. Feiler.

The following have served as superintendents of the Home: J. P. Harshbarger, Benj. Schisler, Thomas G. Winey, Brother Keim, A. W. Finfrock, M. M. Ennis, John Showalter, S. P. Weaver, H. B. Martin, G. W. Keedy, and T. P. Oxley.

Several times an effort has been made to consolidate the work of the Old Folks Home and that of the Child Rescue Society. Permission was secured from the various district conferences in the fall of 1920. There were some legal questions to be settled but at present (June, 1921) affairs are adjusting themselves nicely.

The work of rescuing children is comparatively a new activity in the Church of the Brethren in Kansas. It was apparently begun in the Northeastern and Southeastern districts at about the same time. At the district conference of Northeastern Kansas in 1905, a committee of three was appointed to find homes in Christian families for orphans and homeless children. I. H. Crist was Chairman of the committee, Viola Cline was Secretary, and Josie Powell was Treasurer. Early in 1906, the committee organized more thoroughly by getting a charter. Josie Powell was succeeded in office in turn by Cora Wampler and Jennie Mohler.

By 1907, it seems that the work had got under headway in Southeastern Kansas. In fact, it was probably started in 1906. It was carried on under the name of the "Dunker Brethren's Orphan's Home Society", with E. E. Joyce President and Ada Williams Treasurer. In 1906, the McPherson church asked the district of Southwestern Kansas to form a society like that which was already op-

erating in Oklahoma. The answer was a committee consisting of L. D. Mohler, J. W. Mishler, and D. M. Eller, with J. P. Vaniman as Secretary. In 1908, the matter of rescue work was brought up at all of the four district meetings.

The upshot of the agitation was that the Child Rescue and Orphan Society of the Church of the Brethren was organized under a charter on December 16, 1908. This



O. H. and Hazel Austin

H. M. Brubaker

C. B. Smith

Chas. M. Yearout

work, the scope of which is in general indicated by the name of the society, is undenominational but is under the auspices of the Brethren in Kansas and Colorado. The special field of the society is among the orphans, the abandoned, the neglected, and the destitute. It seeks to find homes for the homeless in well-to-do Christian families. Children are received from parents or guardians by release to the society, which then becomes the legal parent to provide homes for such children. To insure finding proper homes children are first placed on trial and are changed if need be until suitable homes are found.

When the Orphan's Society was first organized there was a managing board of three trustees elected by the district conferences. This number was subsequently increased to five. The trustees employ a superintendent who conducts the active work of the society. L. D. Mohler, who was in charge of the rescue work in Southwestern Kansas prior to the organization of the society in 1908, was the first superintendent, holding that office until his death in January, 1909. Then E. D. Root, former super-

intendent of a similar work in Southeastern Kansas, served until December, 1909, when, because of failing health, he resigned. E. E. John, of McPherson, then became superintendent and has served in a most efficient manner. The work was at first supported by free-will offerings, but in 1920 was included in a district budget for benevolences. There are no records of work done before 1908, but from that date until October, 1915, some one hundred thirty children were cared for by the society.

The need of a detention home for the children has been an embarrassing one and on several occasions efforts have been made, as mentioned before in this chapter, to consolidate the Old Folks Home with the Rescue Work. It is felt that less expense would be incurred in thus carrying on the work of the two institutions. A gift of \$1500 was received for the purpose of erecting a detention home. A petition from the governing boards of the two institutions succeeded in 1920, in getting the permission of the various district meetings to effect a consolidation. The officers of the Child Rescue Society in 1920 were D. A. Crist, President, O. H. Feiler, Vice-President, W. H. Miller, Secretary, E. F. Sherfy, Treasurer, and I. L. Hoover.

CHAPTER IX.

THE DIVISION OF 1881

IT is with extreme regret that an unfortunate division in the church must be chronicled. It occurred in 1881, in Ohio, and a few facts should be presented to enable the reader to get his bearings and to appreciate the effect on Kansas history. Brushing aside multitudes of details, the outstanding fact of history is that the German Baptist Brethren church divided into three divisions in the year named. They were known as the Old German Baptist Brethren (ultra-conservative), German Baptist Brethren (conservative), and the Brethren (liberal or Progressive). Of course, the division was by no means a sudden occurrence, and leaving out of account the personal element, the lines of cleavage, of several years growth, may be noted.

In the year 1879, fourteen bishops in the Miami valley, Ohio, convened and drew up a set of resolutions (hence they were called Resolutionists) touching on several movements and features of the church which they conceived to be too liberal or worldly. In the scope of the resolutions they condemned high schools (and of course colleges), Sunday Schools, revival meetings, and a salaried ministry. This negative program serves them to this day. They formally organized on November 25, 1881, in Montgomery county, Ohio, finding that their views were not acceptable to the church in general. At the Conference in 1882, nine states were represented. The "Old Orders", as they are popularly known, are dwindling in numbers.

I am indebted to my friend and colleague, Professor Maurice A. Hess, of McPherson College, for the following brief sketch regarding the present status of the "Old Orders" in the state of Kansas.

"There are five organized congregations of the Old German Baptist Brethren church in Kansas. The Willow Springs church is located in Douglas county about

twelve miles southwest of Lawrence and three miles southeast of Lone Star. The ministers are Nicholas Crist, Daniel Flory, and I. L. Montgomery. There are about forty members. The Eight Mile church, Franklin county, is about fifteen miles northwest of Ottawa and two miles west of the village of Centropolis. The ministers are J. B. Wertz, George Montgomery, Jacob Shuler, Jonathan Crist, and W. R. Barnhart. The membership here is about fifty. The largest congregation, numbering about seventy, is in Anderson county. This church, called Cedar Creek, is located about seven miles north of Westphalia, and five miles south of Harris. The ministers are Moses Plunkett, L. W. Flora, Henry D. Brubaker, J. L. Oyler, Noah Flory, and Ezra Hirt. D. J. Wertz is the only resident minister at Big Creek church, near Quinter. The membership here is about twenty-five. Sand Creek church, Pratt county, is about three miles northeast of Sawyer. The membership is about forty, and the ministers are William Flory, David Kessler, N. W. Garber, and J. M. Reese. Other ministers living in the state at places at which there are no organized churches are W. H. C. Hofman, Eminence, Finney county, and Joshua Kessler, Eldorado, Butler county. The few members who live isolated in other parts of the state hold membership in one of the above named congregations."

The genesis of the Progressive Brethren occurred at Ashland, Ohio, in a convention, June 29 and 30, 1881, when a declaration of principles, similar in tone to our national Declaration of Independence, was drawn up. Statistics compiled in 1895 (I find none later) show that they had in the United States one hundred thirty-eight congregations, two hundred six church buildings, ten thousand thirty-one members, one thousand five hundred twenty-eight accessions for that year, and that the church property was valued at \$256,138.

Various conditions attended the separation which took place in Kansas. There was harmony in the congregation at Nickerson until about the time of the Annual Conference at Bismarck Grove, Kansas, in 1883. An attempt to exclude J. W. Beer, a minister of Progressive tendencies, from partaking of the Eucharist, led to dissension.

After deliberation a fortunate agreement was reached whereby the parties covenanted to separate in peace and to treat each other as Christian friends. Some attempted to do the impossible thing of remaining neutral. The vote was apparently light. The Progressives adopted the following resolution: "That the Gospel alone is sufficient rule for our faith and practice, containing all things necessary to our salvation, and therefore we adopt it as our creed, and resolve, by the help of the Lord, to live according to its teachings. Resolved, That we be known as the Brethren Church, of Nickerson, Kansas." In 1901, the membership of this congregation had waned from one hundred two to thirty. It is now practically defunct.

The Pony Creek church, three and one half miles north of Morrill, presents a peculiar condition. Each faction owned half of the property but a Progressive owned the ground upon which the building stood, and he refused to deed it to the Conservatives. Finally, after increasing from one hundred to one hundred eighty (1889-1892), the congregation was divided on a north and south line, the Progressives retaining the church building, and the Conservatives, under the name of North Morrill church, building a church house of their own.

In 1894, the two factions at McLouth decided to build a church together. The Conservatives, being but few in numbers, were legally a part of the Ozawkie church. It is said that one donor who gave generously provided in his gift that both persuasions should meet in peace, and that the first which should cause disturbance should lose its privilege of worshipping in the building.

Several of the Conservative congregations have at times lost to the Progressive ranks. Among them are Washington Creek, Pleasant Grove, Neosho, Parsons, and Fairview. But near Laneville an instance is recorded in 1885 where the whole Progressive organization was practically absorbed by the Conservatives.

Holsinger's "History of the Tunkers", written in 1901, names the following as constituting the congregations of the Progressive Brethren in Kansas: South Haven, Maple Grove (Norton county), McLouth, Mulvane, Nickerson, North Solomon, and Pleasant View (Neosho county).

I have no later data upon which I am willing to depend.

There was perhaps never the bitterness of feeling among the various elements in Kansas that was found in other parts. The extremes seldom got close enough together geographically. The field was large enough for them all without any proselyting. Then, too, the original differences were really imported to Kansas; they were not a native growth, and hence never became so virulent. Elder W. J. H. Bauman, himself a leader in the Progressive Brethren church, in a private letter to the author, gave it as his opinion several years ago, that the division of 1881 was, viewed from the present time, as uncalled for as it was lamentable.

CHAPTER X.

THE DISTRICTS OF KANSAS

THE history of the division of Kansas into church districts presents several interesting facts that should not be passed over without some notice. Until 1873, Kansas and Nebraska, owing to their sparse population, constituted one district, having once been a part of the district of Missouri. By 1876, a division of Kansas had been made whereby a northern district included the southern part of Nebraska.

In 1881, the effort to reconstitute the Kansas boundary lines became urgent. George Myers wrote in the *Primitive Christian* of July 19, 1881: "Inasmuch as the Northern districts of Kansas, including a territory north of the Kansas River, have heretofore been represented with Nebraska District at our A. M., a proposition was made at our late D. M., and carried, that a committee be appointed to correspond with the northern brethren. We understand the committee has done so with favorable results. They are willing to establish a line between northern and southern Kansas, and let each district represent at A. M. independent of the others. We understand there may be a small difficulty in the establishing of a line between the two districts. At our communion meeting which is in the past, the elders and officials who were there talked the matter over and a proposition was made and the undersigned requested to report through the papers. The proposition is this: The northern brethren shall choose a committee of three or five (five was recommended); the southern brethren select an equal number, these brethren to be selected at the District Meeting by the delegates. If the northern brethren hold their District Meeting first, they shall appoint their committee and send it when the southern D. M. convenes and consult with the committee at that meeting and establish a line. If the southern D. M. convenes first, they shall go and con-

sult with the northern committee. The above proposition was made and we wish the brethren north and south to consider the matter.....”

That there was some misunderstanding regarding the above plan became evident the following year. There was some confusion among the Kansas churches whether they should be represented in the northern half of the state or the southern at the district conference of 1882. George Myers, who took great interest in the redistricting of the state, held that the boundary line settlement could not be legal until it was approved by the churches of southern Kansas in 1882. Without following out the details of the controversy here, we may simply say that by the year 1885, there emerged three districts: Northwestern, which also included Colorado, Northeastern, which comprised twenty-two counties and claimed fifteen organized churches in twelve of the counties; and Southern, which included eighteen organized churches.

In 1889, a change of boundary lines was felt needful and Bishop Enoch Eby suggested that a committeeman be appointed by each of the several districts to look into the matter. The Northeastern district was entertaining seriously the plan of allying herself with Missouri. Her conference of 1889 passed the following paper: “Will Northeastern Kansas favor a redistricting of the State of Kansas so that the line will run entirely across the state from north to south, approximating the following boundary: East line of Middle District to run with the East line of Republic, Cloud, Ottawa, Saline, McPherson, Sedgwick, and Sumner counties, and the East line of the Western District to run with the Eastern line of Norton, Graham, Trego, Ness, Hodgman, Ford, and Clark counties.” This proposal was “laid over” for a year.

The same year Southern Kansas considered redistricting seriously enough to appoint a committee of three to confer with the Northeastern and Northwestern districts in regard to the proposed move. There were about forty churches in the district and the great distances made a change desirable. A subsequent committee, appointed in 1890, was authorized to make the division of Southern Kansas. The report provided as follows:

1. Beginning at the N. E. corner of the District on the Missouri line, thence south on that line and the west line of Arkansas to the Canadian River, and west with the south fork of the said river to the east line of Oklahoma and of the Pawnee Nation to the Arkansas River and north with said river to the eastern boundary of Sumner county; thence north with said boundary and with the east line of Sedgwick, Harvey, and McPherson to the N. E. corner of the last named county, thence east with the south line of the N. E. District of Kansas to the place of beginning. This District shall be called Southeastern Kansas and Northern Indian Territory.

2. Beginning at the N. E. corner of McPherson county, thence south with the west line of Southeastern District of Kansas to Oklahoma, thence north and west with the north line of Cheyenne county, Panhandle of Texas, New Mexico to the Utah line, thence north on the Utah line to the Dolores River, thence east thru Colorado to the north line of Greeley county, and with the north line of Wichita, Scott, Lane, Ness, Rush, Barton, Rice, and McPherson, to the place of beginning. This District to be known as Southwestern Kansas, Southern Colorado, and No-Man's Land. All of Texas, Oklahoma, Indian Territory not included in the above districts, shall constitute the District of Texas, Oklahoma, and Southern Indian Territory.

This report was submitted by S. Z. Sharp, Daniel Vaniman, and D. W. Stouder. All alterations made after this arrangement have been of rather minor importance.

In harmony with the above report, in 1893 the name of the Northwestern district was changed from Northwestern Kansas and Colorado to Northwestern Kansas and Northern Colorado. In 1897, the Fort Collins and St. Vrain churches asked to be permitted to form all of Colorado into a district to be called the District of Colorado. This was deferred one year, when, at the request of the Grand Valley church, it was granted. In 1906, the Rocky Ford church asked Conference of Southwestern Kansas to be transferred along with the churches of Southern Colorado to the proposed District of Colorado, which request was granted, but at the petition of the same church in 1907, the change was never made.

In 1908, it was proposed that Colorado Springs, Colorado City, and Manitou be transferred to Southwestern Kansas, "they being financially unable to help them." These points were missions and were too heavy a burden for the Northwestern district. The change proposed was not made.

Some changes have occurred in connection with the Southwestern district. In 1895, Cowley county was assigned to the Southeastern district. A petition was presented at the same time from both the Ramona and the Peabody churches, asking that they be transferred to the Southwestern district. They were accepted subject to the approval of the district which they were leaving. This was subsequently given. Ramona, however, in 1902, begged to be released since Northeastern Kansas claimed her, no reason other than this being offered. This claim was allowed. The word "Oklahoma" was by Conference action (1905) dropped from the name of the district. In 1901, Southeastern Kansas had acceded to a request from Oklahoma and Indian Territory to make the state line the district boundary between her territory and that of the district newly formed to the South. It was found in 1909, that the Miami, N. M., church was within the limits of no organized district, and at her request she was identified with Southwestern Kansas, her local boundaries being identical with those of Colfax county.

CHAPTER XI.

CONGREGATIONAL HISTORIES

ABILENE

IN 1859 John Humbargar and wife moved from Tipton, Iowa, and settled on Pipe Creek, four miles west of where Minneapolis now stands. Here they took a claim. The Indians proving hostile, they removed in time (1861) to a farm two miles southeast of Abilene, on the Smoky Hill river. In 1867, Jonas DeHaven, a minister, moved to the community from Iowa. He was the first Brethren minister in this part of the state.

Soon after the coming of Bro. DeHaven there was a called meeting of the scattered members with a view to arranging for a preaching appointment. Services were accordingly started at the Shepherd school house. It appears that Elder Isaac Hershey was present at the first council meeting, and that he also advised that they take steps toward organizing. In pursuance of this advice a love feast was held in the fall of 1869, at the home of John Humbargar, at which time and place the Abilene church was organized, with the following charter members: Jonas DeHaven and wife, John Humbargar and wife, Christian Mast and wife, and Christena DeHaven (later the wife of T. H. Davis). Whether John Humbargar was elected to the ministry at the organization of the church or in the year 1872, is a matter of uncertainty.

The territory of the church was large. In 1876-1877, when the deacons made the annual visit to the members they were compelled to travel some five hundred miles to complete their mission, inasmuch as there were members in the counties of Dickinson, Lincoln, Saline, Ottawa, Cloud, and Clay. Indeed, a part of the visitation by the deacons was done by correspondence.

In October, 1880, the congregation was divided. The members in Ottawa and Lincoln counties were organized as the Saline Valley church. The rest of the Abilene church

was made into three congregations, Abilene, Fairview, and Chapman Creek. Fairview, however, because of its having so very few members, was soon restored to the mother congregation. In 1886, the Herington church was organized out of Abilene territory. In 1901, however, Herington was disorganized and the members assigned to Abilene.

In 1883, some seven or eight members adhered to the Old Order Brethren. Three came back to the Conservatives but the remainder staid by the Old Order movement. Abraham Baer and George Maurer were the ministers who became Old Orders.

Before 1889, several attempts to build a church were made but they all failed on account of a lack of unanimity as to the site and also the inability to secure funds. However, Elder P. R. Wrightsman, founder of the town of Navarre, with his good wife, by the consent of the church, set about taking up subscriptions and soon secured almost enough to complete the building. This building, erected in 1889, was located in Navarre. It was burned in the spring of 1917, but was soon rebuilt. In 1890, another building was erected in the west end of the congregation. It is called the Holland house.

The official record of the Abilene church is a long one. Some of the ministers have been already noted. Of the other ministers who moved into the congregation the following may be noted: Joseph M. Elliott (1877), Humphrey Talhelm (1877), John Forney (1880), George Maurer (1878), George S. Wine (1884), D. J. Shaffer (1882), J. D. Trostle (1884), Samuel Larkin (1883), Dr. T. J. Nair (1884), Christian Hope (1885), Samuel Furrey (1882), William Phillippi (1895), Benjamin Forney (1900), C. H. Brown (1899). The following have been elected to the ministry by the Abilene church: John Humbargar (1869 or 1872), Michael Forney (June, 1874), Abraham Baer (August 25, 1875), Jesse Shick (1890), A. Shatto (May 7, 1892), George Manon (October 17, 1889), John F. Hantz (1892), Charles A. Shank (May, 1896), J. O. Rock (May, 1899), Luther Shatto (May, 1899), John Burkholder (May, 1899), and J. E. Keller (1885). The following ordinations have taken place: John Humbargar (June, 1874), George Maurer (October, 1879), Samuel Furrey, and George Manon (May 16, 1897). The following list of deacons elected is

perhaps almost complete: Benjamin Horner, Michael Forney, Abraham Baer, S. A. Sutter, T. H. Davis, George K. Sappington, Jesse Shick, and Henry Mauchley. Among the elders who have been in charge of the congregation are John Humbargar, J. D. Trostle, C. H. Brown, and George Manon. Brother Manon has served since about 1900.

The Abilene church has three houses of worship. The ones at Holland and at Navarre have already been mentioned. Some years ago Jacob Brown, a well to do member, purchased for the use of the Abilene city members the Seventh Day Advent church building located on Fifth street. There are probably twenty-five members in the city. There are about fifty members at Holland and perhaps twenty at Gypsum. Elder Manon has the church in charge but C. A. Shank has been serving as pastor at Navarre until recently, and John Burkholder at Holland. O. H. Feiler of Hutchinson took charge at Navarre a few months ago. The Holland Sunday School, under W. A. Maurer, is recognized as one of the very best schools in Dickinson county.

Abilene church has been peopled largely by members from Pennsylvania and Virginia. The emigration has been chiefly to North Dakota and Iowa.

ALTAMONT

This church is located one and one-half miles east and one-quarter north of the town of Altamont, in Labette county. The organization is the successor to the old Labette congregation, one of the oldest and strongest in southeastern Kansas. The name was changed from Labette to Altamont on December 21, 1901.

There were Brethren in and about Altamont in the early days. C. H. Kingery, a minister, came from Carroll county, Indiana, in 1877. For some time in the early eighties, Noah Oren, now an elder in the Carthage, Missouri, church, conducted a grocery store and meat market. Nicholas Trapp, an elder, was proprietor of a store. Another brother was a hotel keeper. Before the erection of the church, services were held in the town school house and the Rosedale school house, two and one-half miles northeast of Altamont. The church was dedicated on November 25, 1900, by Elder W. B. Sell.

On November 4, 1903, Elder E. E. Joyce came from

Barron, Wisconsin, and took charge of the congregation. There were but fourteen members at that time. The work, however, began to grow. In December, 1903, Elder D. W. Bowman moved into the congregation. He died at this place (October 30, 1906). On May 20, 1905, O. O. Kirkham was elected to the ministry. A membership of sixty-one was soon reached.

But there were great losses of members, various causes contributing to that end. The M. K. and T. shops at Parsons attracted a number of brethren. In 1907, a failure of crops discouraged many and they left the country. During that year, sixteen were dismissed by letter. From 1907 to 1917 there was an aggregate loss by letter of fifty-one members. In 1917 there was a membership of twenty-seven. The lowest figure ever reached was in 1912, when it was eighteen. At present (1920), Byron Talhelm is the resident minister. He was ordained here on December 13, 1914, by Elders J. S. Clark and W. H. Miller.

At various times the oversight of the Altamont church has been held by such men as S. Hodgden, C. H. Kingery, W. B. Sell, N. Trapp, S. Beery, E. E. Joyce, J. S. Clark, Byron Talhelm, and W. H. Miller.

ALTOONA

In 1906, there were but two members of the Church of the Brethren living in Altoona, in Wilson county—Brother and Sister Chas. W. Brigner. The doctrine of the Brethren was practically unknown. It was in that year, however, that Elder W. B. Sell of Fredonia held revival services in the Advent church in Altoona. Twenty persons were baptized as a result of his efforts.

The Altoona church was organized on April 30, 1911, out of the Fredonia church territory, Elders J. S. Clark of Parsons and Andrew Neher of McCune having the work in charge. Blanche Button was elected clerk. F. E. Button was the minister and Joel Varner and Frank Boggs were deacons. J. S. Clark was chosen elder in charge and W. B. Sell foreman. In October, 1911, twenty-eight members were reported as constituting the organization. They were mostly from Virginia, Indiana, Missouri and various places in Kansas.

In 1911, Elder Sell preached two sermons a month in the Kelly school house, three miles and a half west of

Altoona, and four a month in the town of Altoona itself. In the summer of 1911, he had an appointment at the Clark school house. Early in 1912, Elder J. F. Campbell of Parsons preached in the Bell school house, four miles northeast of Altoona, many at this place hearing the Brethren doctrine now for the first time.

On October 15, 1911, F. E. Button was advanced to the second degree of the ministry. On February 10, 1912, J. S.



M. J. MISHLER W. H. LEAMAN G. R. ELLER
GEO. MANON J. S. MOHLER J. D. TROSTLE M. KELLER

Clark, on account of sickness, resigned the oversight and F. G. Edwards succeeded.

But difficulties arose in the Fredonia congregation which were destined to make themselves felt at Altoona. Elder W. B. Sell, well known for many years in Southeastern Kansas, was disciplined by the Fredonia church through a committee from Annual Conference, and although restored (November 12, 1912), to membership, was not admitted again to the ministerial office. Finally, the Altoona Brethren became disaffected, appealed to Sell to come over to their

church to preach, and promised that if he would organize a Progressive Brethren church they would join in with him. He complied with their request and all of the Altoona members, with the exception of possibly four or five, became Progressives. In 1916, Brother Button and family were disowned by the Altoona congregation, after having united with the Progressives. The church was never formally disorganized. The congregation never possessed a house of worship but made use of the Advent church building. The District Conference of 1917 placed the whole matter of the Altoona church in the hands of a committee consisting of R. W. Quakenbush and S. E. Lantz.

One minister was elected by this congregation; namely, Chas. W. Brigner (1912). There was one ordination—F. E. Button (1913). The following served in turn as elder in charge: J. S. Clark, F. G. Edwards, W. H. Miller, F. E. Button, and M. E. Stair.

ANTIOCH

Brethren George W. Studebaker and D. W. Stouder held some meetings in the latter eighties in the Gravel Hill school house, northwest of Gridley, in Coffey county, and several were baptized as a result of their efforts. Monthly appointments were then established.

On Saturday, November 9, 1889, brethren Studebaker and Stouder met with the members and with their unanimous consent effected an organization known as Antioch, with a charter membership of sixteen. Adam S. Downing was elected to the ministry and William Wheeler to the office of deacon. Brother Stouder was chosen elder in charge. The membership of the new congregation and its territory formerly belonged to the Scott Valley and Verdigris churches. Among the pioneer members were Adam S. Downing and wife, William S. Wheeler and wife, John Miller and wife, Brother Roby and wife, Brother Feasel and wife, Brother and Sister Shower, and Brother Barnett.

The church prospered. A revival held by Chas. M. Yearout in the winter following the organization (February 25-March 10, 1890) netted the new church sixteen members, making a total of thirty-two. This occurred at the Gravel Hill school house. Trouble came, however, and the church was disorganized, the members being assigned to the Ver-

digris and Scott Valley congregations. Brethren Yearout and Stouder continued to give them meetings, nevertheless. Finally, the members became dissatisfied with their disorganized condition and at their request a reorganization was effected (November 17, 1892).

On September 13, 1893, S. L. Elrod and Elliott Wheeler were elected to the ministry and Brother Yearout became presiding elder, preaching three sermons a month. The membership increased to fifty or more. In 1896, however, Brother Yearout gave up his charge and moved to Cedar Rapids, Iowa.

The members now began to scatter. Many moved into other congregations and some left the church entirely, but the larger number remained true to their calling in their new fields of labor. At the District Conference of 1904, the church was reported disorganized.

APPANOOSE
(Including Eight Mile)

It is just after the Civil War that we first hear of members of the Church of the Brethren within the limits of what later became Eight Mile and still later Appanoose. There were a few near Ottawa, among them the families of John Eshelman, Jacob Negley, and Jacob Fouts—all from Canton, Fulton county, Illinois. They were within the bounds of the Washington Creek congregation. In 1866, Elder Daniel Barnhart moved from Wabash county, Indiana, into what later became Eight Mile.

The date of the organization of Eight Mile is not obtainable, but it was certainly before 1872. In 1871, Daniel B. Barnhart moved from Roanoke, Virginia, to Centropolis, and thus became one of the early members of the church. Of the early members at Eight Mile Brother Barnhart is able to recall the following names, many of them presumably charter members: Daniel Barnhart and wife, George Bowen and wife, John Michael and wife, Jacob Kaub and wife, John Kaub, Wash. Turner and wife, Brother Firestone and wife, David Barnhart and wife, Abraham Barnhart and wife, Isaac Barnhart and wife, and Jacob S. Keim and wife. These members were from Indiana, Virginia, Missouri, Illinois, and Pennsylvania. The congregation took its name from a nearby stream and school house. There was no church house and for that reason services were held in the

early days in the school houses of Centennial, Kaub, Minneola, and Eight Mile. The last named is located eight and one-half miles southeast of Overbrook.

In the fall of 1880, the territory of Eight Mile was divided, the western part to become Appanoose and the eastern to retain the original name. Daniel Barnhart was retained as elder of Eight Mile. This church dwindled away, apparently, the members being absorbed by the Ottawa church, placing their letters with Appanoose, or moving away. About eighteen of them subsequently identified themselves with the Old Orders, among that number Elder Daniel Barnhart. There is still an Old Order church in the neighborhood.

Appanoose started out as a separate congregation with three ministers, D. B. Barnhart, Frederick Sherfy, and William M. Wise. J. S. Keim was elder in charge. There was a membership of seventy. In the spring of 1886, the Appanoose church was built on the I. B. Garst farm, seven and one-half miles southeast of Overbrook. This building was remodeled in 1919, and on September 12, was rededicated by W. O. Beckner, furnishing the congregation a convenient and commodious place of worship.

In former years there was considerable preaching done in the neighboring school houses and other places, such as Boyd, Lyndon, Williamsburg, Knouff, Centropolis, North Pomona, Fairview, and Sampson. There are today a few isolated members where this preaching was done.

The following have been elected to the ministry in the history of the congregation: Frederick Sherfy, William M. Wise, Samson Harshman (1880), Michael Montgomery, John Sherfy (October 4, 1884), I. B. Garst (October 23, 1886), C. W. Shoemaker (October 2, 1897), S. J. Heckman (May 23, 1903), John M. Ward (October 7, 1906), and Earl Barnhart (May 22, 1920). The following have been ordained in the congregation: D. B. Barnhart (October 4, 1884), John Sherfy (May 7, 1893), C. T. Heckman (May 7, 1893), C. W. Shoemaker (October 7, 1906), S. J. Heckman (1913), and John M. Ward (May 22, 1920). The oversight has been held by Joseph Michael, S. S. Mohler, D. B. Barnhart, C. W. Shoemaker, and S. J. Heckman. Elder Barnhart served for many years.

Of the many evangelists who have served the congrega-

tion the following names are recalled: J. B. Lair, James E. Hilkey, I. L. Hoover, George Manon, R. A. Yoder, I. H. Crist, R. F. McCune, S. E. Thompson, J. S. Sherfy, C. M. Yearout, T. E. George, B. Forney, W. A. Kinzie, F. E. McCune, G. G. Canfield, and John R. Snyder. Under Elder Kinzie's preaching in 1911, there were some twenty-five converts, and in 1917, when the revival was held in the Kaub school house, there were fifty-five converts, many of them over thirty-five years of age. The average age was twenty-nine. Until the last few years the most of the accessions have been from members' families.

Appanoose has felt the emigration movement to a considerable extent. Most of the members who have left have gone to Colorado or western Kansas. A number have gone to the Quinter congregation. In 1907 there were one hundred members. In 1919, there were between one hundred and forty and one hundred and fifty on the roll.

ARKANSAS CITY
(Formerly Silver Creek)

There were members in Cowley county in the early seventies, for it was about 1874 when Jacob C. Ulrey of the Grenola (then Cana) church heard of a family of Brethren living to the west. So in company with A. L. Pottinger, Brother and Sister Ulrey started to make a visit to these isolated members. It was ten miles southwest of Winfield that they came upon the pioneer "shack" of James P. Boyd, a deacon, who with his wife and three children had lately moved in from northern Indiana. They were living in a room about twelve by fourteen. There was so little room that when the beds were being made the occupants of the house were compelled to retire out of doors, and the family was in such straitened circumstances that when the good wife washed and ironed the children's clothing, the little ones were obliged to remain in bed. But how hospitable they were and how anxious they were for the companionship of the visiting members!

On November 14, 1875, Jacob Troxel of Cerro Gordo, Illinois, a minister in the second degree, settled fourteen miles southwest of Winfield. There were but four members in the vicinity before his coming. By March, 1876, there were fourteen. It was therefore with a very small nucleus of membership that in the spring of 1876 the Silver

Creek congregation was organized. Of the charter members the following names are now recalled: James P. Boyd and wife, Jacob Troxel and wife, and G. Bonebrake and wife. Jesse Studebaker of the Cedar Creek (now Mont Ida) church was present at the organization, as was also Jacob C. Ulrey. No officers were elected at the organization, as far as can be learned.

The church prospered. Rose Valley school house, about ten miles southeast of Winfield, was used as a place of worship. In 1879, there were twenty-five members. They were enthusiastic in the cause. "We can boast of one thing," wrote John Easton, "that the nasty filthy tobacco sin is no more with the Brethren." Daniel Harader, a minister, moved into the congregation from Franklin county, Kansas, and did some very able preaching in the earlier days. His ordination occurred here. Ed. Prickett was another of the early ministers. Brother Harader was interested in what was called the "Dunkard Mill," located about eight miles north of Winfield on Walnut River. His father, Chris Harader, formerly of Quincy, Adams county, Iowa, and later of Newtonia, Missouri, was the proprietor of a flour mill south of town on Walnut River. He was an elder, and although he once identified himself with the Progressive Brethren, he was readmitted to the eldership on July 13, 1895. He once made a gift of ten thousand dollars to the General Mission Board. He died on August 17, 1905.

Silver Creek suffered immensely from the division of 1881, although in 1882 there were seventy-four members. On September 2, 1884, C. Harader wrote: "This church unanimously agreed to remain quiet until there was peace and quiet in the church. We believe in progression in the practice of the Bible and think retrogression is wrong. We therefore remain with and abide by the general brotherhood. This is the unanimous voice of the Silver Creek church. We, however, retain good feeling toward the progressive body, and don't wish to throw anything in their way, hoping the Lord will lead them into the way that is right."

In 1887 Elder S. N. McCann spent some time laboring among the weaker churches of Kansas, after the Ottawa Conference. In September he reported that the Silver Creek church was practically "dead on account of unsettled troubles." D. Harader united with the Progressives and

went to Oklahoma. The Troxel families went to Conway Springs, and thus left without resident leaders, the church activities went from bad to worse. In 1902, there were only eighteen members.

In 1905 an effort was made to resuscitate the work at Arkansas City. The district mission board of Southeastern Kansas secured the services of N. E. Baker of Corydon, Indiana, who was to take charge of the work and was to receive payment for his services when not engaged in secular work. He took charge on June 4, 1905. In 1907 the use of the M. E. church was secured indefinitely and in May of that year Sister Pearl Stauffer was sent by the board to assist Brother Baker. On June 22, 1907, the name of the church was changed from Silver Creek to Arkansas City.

As nearly as can be ascertained the following men have held the office of elder in charge of the congregation: Jesse Studebaker, W. B. Sell, C. Harader, J. J. Troxel, and W. H. Leaman.

Since the departure of Brother Baker some years ago, there has been little of interest in the Arkansas City church. It no longer appears on the records of district conference, although no formal disorganization has taken place, to the best knowledge of the author.

The only election to the ministry of which a record is obtainable is that of Edward K. Masterson, who was called in August, 1896. Brother Masterson was graduated with the A.B. degree from McPherson College in 1902. He is now (1921) a minister in the Baptist church.

AUGUSTA

There were at least two members of the Church of the Brethren in Butler county in 1882. They were A. D. Stone and Jacob P. Byerly, who lived at Keighley. From November 10 to 24, 1882, Chas. M. Yearout preached at the Brownlow school house near Keighley. This was the first time that the Brethren had preached in the community, with the exception of two sermons preached previous to that time. Later Bro. Yearout preached three sermons at the Keighley school house. There were then four members at Keighley. By the winter of 1884-1885, there were fourteen converts at Keighley—all the results of Bro. Yearout's

labors. In September, 1885, John Harshbarger of Girard, Illinois, moved to Augusta.

The Augusta church (sometimes called Butler county) was organized in 1886, with perhaps fifty members, many of them from Virginia. John Wise was the first elder in charge. A church was built in town in 1886. Preaching was done by Brethren Harshbarger and James Thomas. They, however, soon moved away and the congregation was left without a minister. The Mission Board of the district supplied the members with preaching for a while, services being held by Enoch Eby, Frank H. Bradley and William Johnson. Finally, however, owing to the moving away of so many members the work was abandoned. The church was disorganized, the building was sold to the Methodist church (South), and the members who remained were assigned to the Wichita church. One minister was elected by the Augusta church—A. L. Snoeberger, who was called in the summer of 1890.

BELLEVILLE

It is probable that what was originally known as the east arm of the Belleville church, in Republic county, was organized on May 23, 1872, some where in Farmington township. Of the early members in this part of the county the following names are preserved: Robert Edwards and wife, Bro. Jordan and wife, William G. Owens and wife, Samuel Edwards and wife, Riley Alderman, Jane Alderman, John Hix and wife, Samuel Zellison and wife, Eliza Edwards, Richard Miller and wife, and Nathan Miller and wife. In 1873, Elder S. C. Stump held a series of meetings on Mill Creek near the site of the present town of Cuba. Soon thereafter, Michael Forney followed with another effort. These meetings added materially to the strength of the new church.

In August, 1880, Lemuel Hillery, a minister, located five miles southwest of Belleville. In the autumn of the same year, perhaps the same month, the Belleville church was organized at the home of William Gooch, three and one-half miles southwest of town. The charter members were Louisa Williams, Sarah Daggett, Lemuel Hillery and wife, Kate Gooch, Chester F. Daggett, Nellie Daggett, Susan Wise, Mary Gooch, Carrie Gooch and Rufus Hillery and

wife. Elders Allen Ives and Henry Brubaker were present at the organization.

Before the erection of the church house various school houses were used for public worship, among them the Wells school house, three and a quarter miles southwest of Belleville, and the Poplar Grove school house, eight and one-half miles southwest of town. The church, dedicated on October 25, 1885, by Elder J. D. Trostle, is situated on the Lemuel Hillery farm, five miles southwest of Belleville. It was on the dedication day that the first offering was taken for the purpose of buying for Elder Christian Hope, first Brethren foreign missionary, a home in America. The first love feast was held in the new church on the evening before the dedication services. On March 14, 1902, the church was destroyed by a tornado but it was rebuilt on the same site. Dedication took place on May 10, 1903.

Several ministers of importance have made their homes in the Belleville church. From 1884 to 1887, M. M. Eshelman, former editor of the Brethren at Work, lived at Belleville. In 1887 he became connected with McPherson College. For five or six years after 1892 Chas. S. Hillery was a minister here. From 1892, for several years, C. S. Holsinger, formerly of Lacon, Illinois, was prominent in the work of this church. Lemuel Hillery was widely known throughout the Brotherhood. Belleville is also the boyhood home of the lamented J. H. B. Williams, who, as representative of the General Mission Board, passed away and lies buried in British East Africa.

The membership at Belleville has fluctuated considerably. The largest number ever on the roll (perhaps one hundred) was in about 1901. On December 10, 1902, a large party of members, led by C. S. Holsinger, left Belleville for California on the first colonist train ever run to that state. The people took with them their household goods, stock, and farming implements. They located at Lillis, California.

The following men have been called to the ministry by the Belleville church: William Lugenbeel (1876?), Daniel Smith (November 26, 1881), A. C. Daggett (December 29, 1886), D. R. Holsinger (October 13, 1894), Chester F. Daggett (June 3, 1899), J. H. B. Williams (September 23, 1903), George G. Canfield (May 21, 1910), W. Warren Gish (March 7, 1914), and Roscoe P. Baker (March 7, 1914). The

following have been ordained: Lemuel Hillery (November 26, 1881), A. C. Daggett (June 3, 1899), and Chester F. Daggett (December 3, 1904). The church has been under the care of the follownig elders: Lemuel Hillery, M. M. Eshelman, C. S. Holsinger, Samuel Henry, A. C. Daggett, D. A. Crist, E. D. Steward, C. F. Daggett.

In recent years the membership at Belleville has been declining. It is now (1920) about fifty. Emigration has been to Colorado, California, and other places. The present ministerial force (1920) consists of C. F. Daggett, Oliver Westrick, and John H. Oxley. The last named is an ordained elder and has been pastor of the church since the spring of 1919.

BETHEL
(Pratt County)

In the early days of the nineties there were several members of the Elm Creek congregation, at Mingona, in Barber county, living in the southern part of Pratt county. When the membership of Elm Creek declined, these members desired an organization of their own. Bethel first appears in the District Conference records in 1893. There were then twenty-three members, with one minister and four appointments. Appointments were held every two weeks at the Clark school house, for several years, and here it was that the organization took place.

Preaching was soon arranged for at other places, two of them being Sand Creek and the town of Sawyer. Joseph Glick and N. F. Brubaker did the preaching. The latter moved away in about 1894, however. Henry Miller was elected a deacon at Bethel. J. H. Shamberger was elected to the ministry in September, 1895. He was ordained on October 21, 1899.

Emigration—the same force that depleted Elm Creek—wrought havoc with Bethel. Although some small gains were made in membership, the bad years of the early nineties scattered the few members. From 1893 to 1895, the membership dropped from twenty-three to fourteen. Emigration to Illinois and Oklahoma set in and depleted Bethel to the point of dissolution. In 1901, it was reported disorganized.

Among those who had the church in charge at various

times were John Wise, Z. Henricks, and J. H. Shamberger. The last named was chosen elder on March 10, 1900, and he continued to hold services even after the formal disorganization of the church. The Murdock church now includes in its territory the former Bethel church.

BETHEL

(Part of Quinter Congregation)

In 1901, R. S. Thompson and wife came from Warrensburg, Missouri, and located somewhere between Spica, Thomas county, and Oakley, Logan county. They at once started a Sunday School in a school house near Spica. There were no members closer than at Quinter, thirty miles away.

Soon thereafter T. Ezra George of Quinter began going over to preach in the community, making monthly trips. In about 1907 two more, Brother and Sister Bogart, united with the church. In the spring of 1908, C. S. Hoff of the Victor church, Osborne county, moved into the neighborhood for the express purpose of building up a church. On June 7, 1908, Bro. Hoff baptized two ladies. In December, 1908, Bro. George preached a while and Bro. Hoff baptized one sister. Again, on June 1, 1909, as the result of a series of twenty-three sermons by Bro. George, three were baptized.

Soon after moving into the community Bro. Hoff began holding regular appointments twice a Sunday in the Antelope Valley school house, three miles west of Spica. Soon there was a mid-week Bible study class. Many members drove ten miles across the prairies to attend these meetings. In the spring of 1909, six members moved in and two more in 1910. In November, 1910, A. C. Root held a two weeks' series of meetings, five persons being converted as a result.

There were now twenty-two members in all and in May, 1910, a church building was erected one-half mile west of Spica. Attendance and interest grew very encouragingly until the crop failure of 1911, when the members began to move away. They kept going until in 1914, the family of Bro. Hoff was the only one left. Left thus with an empty church, Bro. Hoff, by the advice of his trustees sold the church building to a farmer and paid the proceeds back pro rata to the donors. The building had never been finished or dedicated.

The Bethel church was never organized as a separate

body but was a mission point of the Quinter church. But in 1909, the election of two deacons was authorized and Charles Bogart and William Boyer were chosen to that office.

BLOOM

We first hear of members at Bloom, in Ford county, in August, 1908, although there had been for some time some Brethren living at a distance from that place. Two families were located about fifteen miles north and one twenty-five miles southwest. But in the year and month named, Emry Martin and wife (nee Cassie Weddle), and L. C. Weddle and family moved into the community from Larned, Kansas. The next year more members came. G. W. Weddle and family, and his nephew, Norman E. Weddle and family, settled near Bloom, while A. C. Keller and wife located twelve miles southwest, near Minneola. All of these members came from the Larned (country) congregation. Elder G. W. Weddle is a native of Virginia, and formerly lived in the Cottonwood, McPherson, and Larned congregations.

Largely through the efforts of Elder Weddle steps were taken to organize the members. Accordingly, on March 5, 1910, the members met at the elder's home with Elders John E. Crist and G. W. Weddle in charge. The Bloom church was then organized. The following were the charter members: G. W. Weddle and wife, Emry Martin and wife, Jenoris Ott and wife, Charley Weddle, Cecil Thomas, John Ott, Henry Cummings and wife, and Ethel Winslow. Bro. Martin was made a deacon at the organization. The first love feast was held in the spring of 1910, in a school house near Bloom.

Members were added from time to time. In 1910, five were added by letter and one by baptism. In 1911, ten were added. Five were lettered out in 1911, however. In 1912, four were received by letter. In 1913, six were added by letter and four by baptism. From 1910 to April, 1919, forty-eight had been baptized and forty-two had been received by letter. Forty-four letters had been granted. The membership in April, 1919, was forty-five. A revival held by O. H. Austin and wife in December, 1920, resulted in twenty-four conversions.

From 1911 to 1913, Bloom was the home of Elder C. D. Hylton and family of Virginia. Elder Hylton engaged in

the business of a grain dealer and made himself generally useful to the Brethren in Kansas, but the ties of the Old Dominion were too strong and the family finally moved back to Troutville, Va.

The erection of a church building in the town of Bloom was begun in the fall of 1910. The church was completed the next spring and dedication services took place on April 2, 1911, Elder John E. Crist preaching the sermon.

From 1913 to 1916, Harvey M. Brubaker, who lived on a farm near Minneola, served as a minister in this congregation. While here (March 6, 1915) he was ordained by Elders A. F. Miller and G. W. Weddle. Leaving Bloom in 1916, Elder Brubaker completed his college course at McPherson College, after which he spent three months in the evangelistic field. He is now pastor of a Brethren church in Idaho. During these same years, John W. Deeter was principal of the Bloom schools and Sister Deeter taught in the grades. Bro. Deeter made himself useful in the ministry. In the fall of 1915, he left the West to spend three years in the School of Religion in Yale University. He is now (1920) a member of the faculty of McPherson College.

The most influential member of the congregation is Elder G. W. Weddle, a man of means and one endowed with great vision. He is a friend of every good movement and evinces great tact as an elder. He is one of the most substantial friends of McPherson College. His son-in-law, Emry Martin, in 1915, became a trustee of the college.

The congregation early felt the need of a pastor and satisfied that need in the spring of 1917 by calling to the pastorate Elder John S. Sherfy, formerly of Parsons, Kansas. Elder Sherfy is a brother of Elder Ernest F. Sherfy, has studied at McPherson College and at Bethany Bible School, and served in 1914, on the Standing Committee of Annual Conference. He is a man of energy and devotion to his task.

BRAZILTON

The first members to locate near Brazilton, in Crawford county, were J. W. Wampler and family, who came in February, 1884. They were within the bounds of the Osage church. Members who came later were T. A. Robinson and family, W. H. Miller and family, Chas. A. Miller and wife, A. L. Boyd and family, and Bro. Stone and family. Since

these members were eleven miles north of the main body of the church, in about 1894, services began to be held in the Mills school house, two miles west and one mile south of Brazilton. This house was used for services about one year. Then for five years the Brazilton school house was used.

The year 1898 found about twenty members in the neighborhood. A. L. Boyd and T. A. Robinson were the ministers and J. W. Wampler was a deacon. Bro. Boyd had been called to the ministry in the Walnut Valley congregation in Barton county (June 18, 1892) and early in 1898, he was ordained to the eldership by the Osage church. After securing a grant of territory from the Osage church, on June 18, 1898, the Brethren at Brazilton met at the Mills school house and perfected an organization. A. L. Boyd became elder in charge, which office he held until October, 1900. For a while the church prospered very much, but the community was so strongly Roman Catholic that there could be no future for the Brethren.

In October, 1900, Elder Boyd moved to Cordell, Okla., to serve the church at that place. Here he remained eighteen years. Thus, the members began to scatter, many going to adjoining congregations. Eventually, the church was disorganized and the few remaining members were assigned to the Osage church.

The church never owned a building. But one minister was called by the congregation—S. P. Crumpacker, who was elected on December 15, 1900. He is now an ordained elder, living at McPherson. He is a brother of Dr. Frank H. Crumpacker of China.

BURR OAK

In the spring of 1871, Allen Ives, a minister in the second degree, with his wife Polly, came, along with their daughters and sons-in-law, Jacob Sherman and John E. Faidley, from Marshalltown, Iowa, and settled where Burr Oak creek empties into White Rock creek—the site of the present town of Burr Oak. Bro. Ives took a claim in the valley. The first dwelling house in Burr Oak was erected by J. E. Faidley, who for several years kept the only store in the village. Bro. Ives delivered the first sermon ever preached in Burr Oak.

On August 15, 1871, James L. Switzer and wife left Johnson county, Iowa, in search of a location in Kansas. Taking a homestead in Jewell county, they returned to Iowa, but finally moved back to Jewell county on June 17, 1872, locating on the headwaters of the middle branch of Marsh Creek, in Sinclair township. Once located, Bro. Switzer advertised his whereabouts in the Christian Family Companion. This soon led to a visit from Bro. Ives, and a friendship sprang up that was destined to last for many years to come while these two were colaborers on the frontier. It happened that about the same time these two families settled in Kansas, James M. Bailey and wife settled about fifteen miles northwest of where Burr Oak now is, in the White Rock valley.

The Burr Oak church was organized, according to the best authority, in 1872. Elder Samuel C. Stump was present. The territory covered by the church was so large that on June 20, 1874, a division was necessary. On that day the Solomon Valley congregation, composed of the members living in Osborne county, was separated from Burr Oak. The same day Allen Ives was ordained by Elders Stump and John Forney and was given oversight of the new church.

About the last of July, 1874, the great grasshopper scourge began. Its ravages are mentioned elsewhere in this book. Suffice it to say here that Elder Ives and Bro. Switzer were particularly active in dispensing aid to the needy. The progress of the church was not materially hampered by the grasshoppers. Indeed, on June 9, 1877, a church council saw fit to divide the congregation again. In this division it was provided that the western part of the congregation was to retain the name Burr Oak and the eastern part was to take the name White Rock. Allen Ives became elder in charge of the former and J. L. Switzer of the latter. In the fall of 1877, the district conference of the large district of Northern Kansas and Southern Nebraska was held in a frame school house in Burr Oak. Elder N. B. Wagoner of Red Cloud, Nebraska, says that so far as he knows this was the first ever held in the district.

On March 23, 1895, a final division of Burr Oak territory occurred when its members in Nebraska were organized at the home of N. B. Wagoner into the Red Cloud congregation by Elders Eli Renner and J. J. Kindig.

The official record of Burr Oak is as follows: Ministers elected: James M. Bailey (1875), P. B. Porter (1875), George Montgomery (June, 1877), Lawrence Garman (June, 1877), H. P. Brinkworth (1876), H. E. Faidley (1876), C. E. Parker (June, 1877), George Benton (June, 1877), Noah B. Wagoner (October 1, 1882), Daniel W. Bowman (April 8, 1893), John J. Ernst (March 29, 1902), and Ray S. Wagoner (May 26, 1918). Ordinations have been as follows: Allen Ives (June 20, 1874), J. L. Switzer (1875), Eli Renner (February 1, 1882), Jacob Armsberger (February 1, 1882), Powell B. Porter (August 30, 1883), Daniel W. Bowman (September 12, 1901). On September 15, 1880, Bro. Switzer voluntarily gave up the office of the eldership. The following have had the oversight of the church: Allen Ives (January 26, 1888-March 30, 1890), John Hollinger (March 30, 1890-May 28, 1892), Eli Renner (May 28, 1892-July 28, 1894), P. B. Porter (July 28, 1894-October 17, 1896), S. L. Myers (October 17, 1896-October 27, 1900), Jacob Sloniker (October 27, 1900-April 3, 1909), C. F. Daggett (April 3, 1909-December 18, 1909), T. E. George (December 18, 1909-April 10, 1915), Ira B. Wagoner (April 10, 1915-August 18, 1917), A. C. Daggett (August 18, 1917-May 16, 1918), G. O. Stutzman (May 16, 1918-1919), George W. Burgin (1920-).

The pastors who have been employed by the Burr Oak congregation are T. Ezra George, Ira B. Wagoner, Clarence E. Schrock, G. O. Stutzman, and G. W. Burgin. Bro. Stutzman began as pastor May 1, 1918, and served one year, being succeeded by Elder Burgin.

Among the ministers who moved into the congregation in the years of the past may be mentioned the names of Jacob Armsberger, Harrison Palmer, T. E. George, Aaron Fike, M. M. Eshelman, and Christian Forney.

The Progressive movement of the early eighties took a small portion of the membership. Three ministers of the congregation identified themselves with that movement. They were Jacob Armsberger, Hiram E. Faidley, and Christian Forney.

The Burr Oak church, situated in the town of Burr Oak, was built in 1885. It was dedicated on December 20, 1885, by Elder M. M. Eshelman.

CHANUTE

Chanute is an arm of the old Neosho congregation, which was organized in May, 1871. In the spring of 1904, when F. G. Edwards came from Lebo, Kansas, to Chanute, he found some fourteen members, three of whom were ministers, in the city. The ministers were A. G. Leslie, Eli Leslie, and Emanuel Miller. These members had begun to hold a sort of Sunday School in the homes of the members and of others where they were invited to hold such services. Usually at each service there was a short talk by one of the ministers. When Brother Edwards came to Chanute he was encouraged to buy a home and to help start a mission.

Soon after he located, a union mission building was erected on the corner of Fifteenth and Highland streets. Through the Brethren's participating in the union Sunday School they became known in the community. About four times a year, Elder M. O. Hodgden of Galesburg, the elder of the Neosho church, would meet with the Chanute members. At one of these meetings the work of the Brethren took on the name of the "Chanute Mission" and plans were made for the erection of a building. This was in the fall of 1904. Money was needed but as it was not to be had from the District Mission Board at this time, the Chanute members solved the difficulty by simply doubling their own subscriptions. In December, 1904, a lot was bought on the corner of Sixteenth street and Santa Fe avenue. The two Leslies and Brother Edwards were carpenters and in time the building was completed. The church was dedicated on June 10, 1906, Elder E. M. Wolfe preaching the dedicatory sermon.

Elder Hodgden organized the Chanute members for work. The charter members were Eli Leslie, wife, and adopted daughter, A. G. Leslie and wife, Susan Peters, John Horton, Sister McMillen, Eliza Davis, Daniel Leslie and wife, and F. G. Edwards and wife. Some of the earlier members had by this time moved away. In the summer of 1906, several Brethren families moved to Chanute, thus causing added prosperity in the newly organized congregation. Among those who were baptized was J. B. Denny, a young Baptist minister, who was subsequently in the Independence church elected to the ministry of the Brethren church.

Trouble crept into the church, however, and the elder called on the District Mission Board to investigate the situation. This was done with the result that both of the Leslie families and two other heads of families withdrew from the church and organized a Progressive Brethren congregation. Eli Leslie built a frame building near Eighteenth Street and Highland Avenue, which was used for a church. The organization lasted about two years and then disbanded. Some of the members came back to the Church of the Brethren and others scattered. Thus, the work of the Chanute church was crippled. In the fall of the same year, Elder Hodgden died and W. H. Miller succeeded in the eldership.

On December 30, 1907, J. H. Holloway was elected to the ministry. A. G. Leslie was soon restored to fellowship and he was again called to the ministry. Finally, on June 28, 1914, he was, at his own request, relieved of church membership. In December, 1907, George R. Eller became elder in charge. By this time the membership had increased to about twenty-five. In December, 1908, W. C. Watkins succeeded to the oversight of the church.

From the fall of 1909 to March 16, 1914, Brother Edwards and family lived in Ottawa and the work of the ministry devolved upon Brethren Holloway and Leslie. In December, 1909, J. S. Clark became elder in charge, serving two years in that capacity. In 1911, there were about sixteen members. On December 24, 1911, Amos Wampler succeeded to the eldership. The Mission Board of Southeastern Kansas, on March 1, 1913, sent John S. Sherfy to take charge of Chanute as pastor, although he was not permitted to devote his whole time to the work of this one church. Brother Sherfy took the oversight of the church on April 17, 1913.

D. H. Heckman became pastor on January 1, 1917, and during his pastorate the membership was substantially increased by the addition of several young people. In 1917, there were thirty-two members. This is the largest figure ever reached up to that time. Brother Heckman left in the spring of 1918, to take up church work in the Verdigris church, at Madison, Kansas.

In November, 1919, the church experienced a great revival, held by J. B. Denny of Independence, in which

there were twenty converts. W. H. Miller served as elder in charge from January 1, 1918, to June 1, 1919, when he was succeeded by Elias M. Reed, who is the present (1920) elder in charge.

CHAPMAN CREEK

In the early seventies there were Brethren living northeast of Abilene and holding membership in the Abilene church. Two of the earliest families to locate here were those of Michael Forney (son of John Forney) and Abraham Baer, formerly of Adams county, Pennsylvania. They lived some six miles northeast of town. The Abilene church called both of these brethren to the ministry and they exercised in that office in their home neighborhood, preaching at various school houses, among others, Oak Hill, Livingstone, Hardesty, Rock, Cheever and Center Buckeye.

In October, 1880, the Abilene church was divided into four congregations. Out of its territory the Chapman Creek church was organized in a tent at the home of Abraham Baer. The charter members were Elder John Forney, Abraham Baer and wife, J. N. Shick and wife, S. Haugh and wife, Benjamin Forney and wife, Jacob Brown and wife, Sister D. Eichholtz, J. Hardesty, David Lake and wife, William Lake and wife, E. Sargent and wife, and Henry Yirks and wife.

Much of the history of the church is not obtainable. For many years Chapman Creek was the home of Elder John Forney, so widely known in the Brotherhood. Immigration came in largely from Pennsylvania, Illinois, Iowa and Nebraska. Larger numbers were added, however, by baptism than by immigration. Probably sixty per cent of the additions were by baptism. In the period from 1885 to 1895, the membership reached about one hundred. The tide of emigration to Oklahoma and California materially reduced this number. In 1920 the membership was about forty. The Old Order movement of the eighties caused a loss of six members, one of them being Abraham Baer.

The church building was erected in 1885. It is located on the southeast corner of section 35, Cheever township, two and one-half miles east and nine miles north of Abilene.

Of the ministers elected at Chapman Creek the fol-

lowing names are available: S. Haugh (1880), George K. Sappington (1880), Benjamin Forney (June, 1883), J. S. Baumbaugh (1890), Moses Zigler (1891), C. C. Brown (June 1, 1895), George H. Bashor (1896), and John A. Strohm (November 11, 1908). The following have been ordained: S. Haugh (1888), J. F. Hantz (June 14, 1896), and Benjamin Forney (June 14, 1896). The following elders have held the oversight: John Forney (1880-1890), S. Haugh (1890-1892), A. M. Dickey (1892-1894), C. H. Brown (1895-1897), B. Forney and J. F. Hantz (1897-1900), J. F. Hantz (1900-1909), J. H. Cakerice (1909-1912), D. A. Crist (1913-1914), I. L. Hoover (1915-1918), E. D. Steward (1918-1920), and U. S. Brillhart (1920-). In years gone by evangelistic services have been held by such evangelists as George Maurer, A. L. Pearsall, C. C. Root, P. R. Wrightsman, S. Z. Sharp, J. S. Mohler, John Humbargar, J. E. Young, J. D. Trostle, C. H. Brown, A. C. Daggett, and E. D. Steward.

CHEROKEE

It is probable that the Cherokee church was once included within the territory of the old Fly Creek congregation in Cherokee county. Just when Fly Creek was organized is uncertain, but Cherokee was organized on April 8, 1882, at the Liberty school house, fourteen miles northwest of Columbus, Elder George W. Studebaker presiding at the organization. The new congregation was formed out of the Osage church.

The first member to settle in the locality was Jacob Gripe. In 1881, Henry Shideler bought a farm two miles southeast of Monmouth. In the spring of 1882, Elder George W. Studebaker, late of the Mississinewa church, Indiana, moved to Columbus, Cherokee county. At the organization above mentioned it was voted unanimously to remain Conservative. Among the charter members were Jacob Gripe and wife, Samuel Edgecomb and wife, Jacob Appleman and wife, N. S. Gripe and wife, Solomon Eby and wife, James Adamson and wife, Samuel Rench and wife, and Henry Shideler and wife. Brethren Appleman and Edgecomb were ministers in the second degree, Brother Shideler in the first degree, and Brother Adamson was a deacon. Brother Shideler was elected clerk and retained that position until the disorganization of the congregation.

In the fall of 1882, Elder Studebaker moved to Fredonia and this necessitated that some one take his place. On September 16, 1885, Samuel Edgecomb and Jacob Appleman were ordained to the eldership. In the spring of 1883, Elder Andrew Neher of Salem, Ill., and Leonard Wolfe, a minister in the second degree, and from the same place,



M. S. FRANTZ F. E. McCUNE JACOB FUNK W. A. KINZIE
O. H. FEILER J. E. JONES E. F. SHERFY A. D. SOLLENBERGER

moved into the Osage church. For some time thereafter the oversight of Cherokee was vested jointly in Elders Appleman, Neher and Edgecomb. This system was apparently a failure. Brethren Wolfe and Shideler were advanced to the second degree of the ministry in September, 1885, and were ordained in 1897 (or 1898) and on December 13, 1902, respectively. Brother Shideler, however, received his ordination in the Osage church.

The membership increased at an encouraging rate. In 1885, it was about seventy, including five ministers; namely, Jacob Appleman, Henry Shideler, Samuel Edgecomb, Leonard Wolfe, and Andrew Neher. At first the Cherokee church embraced the whole of Cherokee county, but in 1889,

the presence of a number of members in the southern part of the county led to the organization of the New Hope church, with Samuel Edgecomb in charge and A. B. Lichtenwalter, a minister in the first degree. Brother Lichtenwalter had been called to the ministry in the Cherokee church on May 5, 1888.

The Cherokee church never owned a church building, although at one time a site had been selected and plans laid for erecting one. The school houses of Liberty and Mount Olive were used for church services.

The opening up for settlement of the territory of Oklahoma in 1889 and the opening of the "Strip" in 1893 sealed the fate of the Cherokee church. In 1895 there were but seventeen members. The homesteads of Oklahoma attracted so many of the Brethren that it was deemed wise to transfer the membership of the few who remained to the Osage church. This was accordingly done on November 3, 1900, by Elders E. M. Wolfe and Salem Beery. At the present time (1921) the only charter member still resident in the community is Elder Henry Shideler.

CHEYENNE

Cheyenne county is in the extreme northwestern corner of the state of Kansas. This part is still sparsely settled, but in 1886 there were enough Brethren in the county to justify an organization. Immigration flowed in from the Dorchester church, Saline county, Nebraska, and also from Marshall county, Iowa. Free homesteads were attractive to the Brethren.

The prime mover in church affairs was Esrom Slifer, formerly of Lanark, Illinois, but later of the Iowa River congregation, in Marshall county, Iowa. He moved to Cheyenne county in 1886. Largely through his efforts the fourteen members resident in the county met on August 19, 1886, at the home of George W. Meyers, to organize. Elders M. M. Eshelman, B. B. Whitmer, and John Hollinger had the work in charge. They drove from Quinter in a two-horse buggy, "sleeping out" two nights on the road.

The Cheyenne county church extended over a large territory, embracing the counties of Rawlins, Cheyenne, and Sherman, until an organization should be perfected in Thomas or Sherman county. At the organization, Geo. W.

Meyers and John H. Cakerice were elected to the ministry and Theodore Slifer was elected a deacon. M. M. Eshelman was made elder in charge. The charter members were Geo. W. Meyers, wife, and two daughters, Daniel Fager and wife, Mrs. Samuel Wilson, Mrs. W. D. Gilchrist, Theodore W. Slifer and wife, Esrom Slifer, J. H. Cakerice and wife, and John F. Cline and wife.

Bro. Meyers soon moved away. Bro. Cakerice later moved back to Iowa, then to Abilene, and is now an elder at Eldora, Iowa. Bro. Cline was one of the most heroic and devoted of the Brethren in the trying times in western Kansas. When the Sherman county church was organized (1888) he was ordained to the eldership. His last days were spent at McPherson, where he met a tragic death (May 8, 1911), by being buried by the caving in of a sand pit.

In 1890, Esrom Slifer was elected a deacon. On February 12, 1890, his son, Oliver C., was elected to the ministry. He was a leading educator in Cheyenne county and at the time of his death (October 8, 1891), was principal of the Bird City schools. In the spring of 1890, he attended McPherson College, preaching his first sermon in the East McPherson church.

The congregation never owned a church house, but made use of the country school houses and a union church. Before the advent of even these, they worshipped in the homes of the members. Tents were used for love feasts.

In 1889, Joseph Gilchrist, a prominent Christian minister, united with the Brethren. He was elected to the ministry (January, 1890), and later moved to his old home at Fairfield, Iowa. Henry Fry, who lived over in Rawlins county, was also elected to the ministry (September 14, 1895). His present address is Ludell, Kansas. On September 11, 1897, George H. Sharp and Chas. H. Slifer were elected to the ministry. Bro. Slifer had attended McPherson College, and now resumed his studies, pursuing them with a few interruptions until 1906, when he was graduated with the A. B. degree—a member of the class in which were the Crumpackers, Emma Horning, J. H. B. Williams, and S. C. Miller. After graduation he engaged in school work, became interested in Florida land, and was instrumental in August, 1914, in establishing the Brethren church at Arcadia, Florida. He is now professor of mathematics in

the North Carolina College of Agriculture at Raleigh.

George M. Lauver was principal of the St. Francis schools in the year 1898-1899, and while here preached for the Brethren. Several of the young people of this community came down to McPherson College, largely, probably, through the influence of C. H. Slifer. In earlier days, however, C. Everett Kemp came to McPherson and was graduated with the academy class of 1896. In 1896-1898, he taught in LaVerne (then Lordsburg) College. While at McPherson he united with the Church of the Brethren. He is now one of America's leading readers on the chautauqua platform.

Mention should be made of the pioneer work of Bro. Sharp (a blind minister) who preached at several places about the county. He lost his sight because of exposure while in prison during the Civil War. His knowledge of the Bible was phenomenal. He moved to Iowa in 1899. Then Elder John Snowberger of Holyoke, Colo., who was elder in charge for several years, used to drive across the country about one hundred and twenty-five miles to minister to the church. In September, 1896, J. F. Cline succeeded Bro. Snowberger as elder and continued in that capacity for some time.

But the drouths of the nineties brought crop failures and people began moving out. Many moved back to Nebraska and Iowa. Others moved further east in Kansas. The church was never disorganized. There are few if any members now resident in the county.

CONWAY SPRINGS
(Formerly Slate Creek)

The first members of the Church of the Brethren to locate in the community of Conway Springs, Sumner county, were Abijah Holloway and wife, formerly of Marion county, Kansas. For a time they were in Cowley county, but not liking that section they came west into Sumner county, where in August, 1876, they took a claim five miles south of the present Conway Springs. Sister Holloway was a kind, lovable woman and was much interested in getting a church started in the community. It is said of her that she was a missionary twenty years in advance of the age in which she lived.

The first meetings held by a Brethren minister took

place in the fall of 1876, with Samuel C. Stump of Nebraska as the preacher. As a result of a week's meetings held in the Sumner school house, two persons were baptized. Members soon moved in, however; among them Jacob Troxel. He was the first minister to locate. He came largely through the efforts of Sister Holloway. Bro. Troxel was born on March 14, 1823, in Darke county, Ohio, moved to Indiana, and later to the Silver Creek congregation in Cowley county, Kansas. He was chiefly responsible for the organization of the Slate Creek church. He was a foreful speaker, traveled much, and preached in many school houses and private homes. During one year of his ministry in Sumner county he was at home but one Sunday of the entire twelve months.

Slate Creek church was organized in May, 1878, at the home of Susan Taylor, two miles east of the present town of Conway Springs. Elders Jacob Buck and M. M. Bashor were in charge of the work. There were sixteen charter members: Jacob Troxel and wife, Abijah Holloway and wife, E. P. Goble and wife, Susan Taylor, Stewart Humbarger and wife, Belle Holloway, William Sheeler and wife, William Stoner, Sam Stoner, Bettie Stoner, and Reuben Rowell. Elder Troxel was placed in charge of the church. He was prominent in church work until his death on November 23, 1905, when he closed an active ministry of over fifty-five years.

The second minister to come to Slate Creek was Caleb Secrist. He was considered an educated man, but since his ideas did not "take" very well, he soon left.

Members moved in rapidly from other parts of Kansas, from Illinois, Indiana, Missouri, and Iowa. In December, 1882, there were sixty on the roll, with four ministers and five deacons. In 1884, there were seventy-five members and the deacon force had increased to nine. In the year ending February 16, 1884, thirty-five had been received by letter. One of these was Elder William Johnson from the Sugar Creek church, Tuscarawas county, Ohio. Bro. Johnson later (1891) became identified with the work in Wichita, where he is spending his declining years.

While a great many have moved into this congregation, the loss by emigration has been large and continual. Oklahoma, Colorado, Idaho, Washington, and California have attracted settlers from Slate Creek. There are isolated mem-

bers living at Belle Plaine, Rome, Argonia, Milan, and Milton.

The first meetings of the Brethren were held in various school houses. Sumner, Fairview, and Elkhart were among those used for services. The church was erected in the town of Conway Springs in 1885, Elder Johnson having the construction in charge.

The first charter of the church was granted on June 22, 1889, under the name Slate Creek, German Baptist Brethren. A second charter, secured on July 8, 1916, uses the name The Conway Springs Church, Church of the Brethren. The name Slate Creek was first adopted from a creek by that name a mile east of the church and for the reason that the town of Conway Springs was not then in existence.

The following men have been called to the ministry in this congregation: Reuben Rowell (November 13, 1878), John R. Leatherman (October 18, 1890), James Nininger (September, 1895), Eli Wise (May 9, 1896), Jacob Funk (December 11, 1897), Elmer Troxel, and William E. Thompson (1914). Brother Rowell served a while and then left the church. Brethren Nininger, Wise, and Troxel did not serve in the ministerial office. Brother Funk became a most successful mission worker in Wichita, later took a pastorate at Peabody, Kansas, then became pastor at Wiley, Colorado, and is now (1920) pastor at Pomona, California. He is the author of the work entitled "War Versus Peace." Brother Thompson served the church as pastor for three years, but since August 1, 1919, has been in charge of the church at South Ottumwa, Iowa. He was ordained at Conway Springs on November 10, 1917. Other ministers who at different times have lived in this congregation were Caleb Secrist, Henry Troxel, Daniel Harader, Daniel Meyers, John Holler, Isaac Leatherman, J. J. Troxel, B. B. Whitmer, J. J. Bowser, George W. Landis, A. J. Smith, E. J. Smith, and William Smith. From 1883 until his death in 1909, this church was the home congregation of Elder John Wise, so widely known throughout the Brotherhood as one of the patriarchs of Annual Conference. For many years he was elder in charge of the local congregation. Others who have held the eldership are Henry Brubaker, T. G. Winey, A. M. Dickey, A. J. Smith, J. J. Troxel, O. H. Feiler and J. J. Yoder.

Upon Brother Thompson's resignation the congregation

secured as pastor Brother J. Perry Prather, a graduate of McPherson College with the class of 1920. Brother Prather took charge on July 15, 1920, and the work has prospered under his direction.

COTTONWOOD

The origin of the Cottonwood church—the oldest congregation of the Church of the Brethren in Kansas—is told in the first chapter of this book. Jacob Ulrich and his party of Indianans were the first Brethren to locate here, so far as is known. Later the Ulrichs and a few others went to Douglas county and became the first members in the Washington Creek church.

We hear little or nothing of the Cottonwood church during the Civil War but Isaac Hershey was the elder in charge until perhaps in 1865, when he was succeeded by Jacob Buck. Elder Hershey moved to Neosho Falls, but finally went to Moscow, Idaho, where he spent his last days. Other pioneers of the Cottonwood church were Samuel Sowers (a deacon) who came from Virginia in 1858, Abraham Gilbert, and David Roth. In 1868, L. H. Flack (a deacon) moved in from the Mohican congregation, Ohio. He was later elected to the ministry at Cottonwood. In 1869, there came the family of James A. Yearout (himself not then a member). In this family was Charles M. Yearout, later prominent in Brethren history in Kansas, but now (1920) living at Chico, California.

The record is almost barren until early in 1882, possibly in January, when a church council, presided over by Elders James E. Hilkey and Christian Flory, divided the Cottonwood territory. It was agreed that the north half should retain the old name and that the south half should be called Verdigris. Each of the congregations had about twenty-four members. Cottonwood had two ministers, L. H. Flack and S. A. Smith, and three deacons, Samuel Sowers, Abraham Gilbert, and David Roth. J. E. Hilkey was elder in charge. Verdigris had two ministers, D. W. Stouder and Chas. M. Yearout, and two deacons. There was no resident elder.

In these earlier days services were held at various places. Among them were a school house on Rock Creek, at Number 88 school house, at Number 1 school house north of Madison, in the Methodist church in Madison, at Number

100 school house southwest of Madison, and at a school house where the present town of Olpe is located, on Eagle Creek.

The Cottonwood church had some bitter experiences and internal trouble even before the division of 1881. It did not prosper because of trouble in the official body. Under the ministrations of Brethren Flack and Smith it dwindled to almost nothing. Later, in about 1890, when George W. Weddle came from Floyd county, Va., things took on new life. He was elected to the minstry here in 1890, and here was also later advanced and ordained to the eldership (July 2, 1898). A church was built three miles northwest of the town of Dunlap in the fall of 1896. In 1894, Elder A. L. Pearsall, formerly of Ozawkie, moved into the congregation, where he resided until the time of his death on January 30, 1906. Curtis Sargent, an active young man, was elected to the ministry. R. M. Weddle, a brother of George W., moved in from Floyd county, Va., and was elected to the ministry (October 13 or 14, 1894), at Cottonwood.

From 1890 to 1900, there were about one hundred members in the congregation. Very suddenly, however, the membership suffered a tremendous decline. Curtis Sargent moved to Fruitland, Idaho, and Elder G. W. Weddle to McPherson. In 1903, there were but six members left. In that year Frank Sargent was chosen to the ministry. Bro. Sargent staid only a few years, however, and is now field agent for Bethany Bible School.

In 1909, the church found itself without a resident minister, although there were at that time two mission Sunday Schools and two preaching appointments. In 1912, there were about two dozen members but they were much scattered. The church building had not been used for three or four years. There was a mission point near the Sargent home. In the five years before 1912, eleven persons had been baptized here. Just a few years ago the church building was sold and converted into a barn. A few of the members are cared for by the Abilene church and the rest by the Verdigris congregation.

The following have been elected to the ministry at Cottonwood: L. H. Flack, D. W. Stouder (1874), Chas. M. Yearout (September, 1878, or October, 1880), S. A. Smith (September, 1878, or October, 1880), George W. Weddle

(1890), R. M. Weddle (October 13 or 14, 1894), Curtis H. Sargent (November 6, 1898), Edward D. Steward (May 9, 1902), and Frank N. Sargent (1903). The following elders have been here ordained: Jacob Buck (1870), George W. Weddle (July 2, 1898), and Edward D. Steward (October 6, 1905). It is a question as to whether David B. Cripe was ordained here in about 1886. As far as is known the elders in charge have been Isaac Hershey, Jacob Buck, A. L. Pearsall, J. D. Trostle, E. D. Steward, S. E. Lantz, George Manon, and C. A. Shank.

DORRANCE

The Dorrance church—one of the oldest in western Kansas—is located in the southeastern part of Russell county. On April 8, 1872, a colony of Brethren came from Cumberland county, Pennsylvania, and located here. In this colony were William B. Himes and wife, George Himes and wife, Levi Himes and wife, Daniel Marsh and wife, Michael Zigler and wife, and Rachel Wire. Levi Himes, however, was from York county. There were enough children in the party to demand the erection of a school building and to accommodate them a fine stone structure was built. All the early Brethren meetings were held here. These first Brethren lived between Bunker Hill and Wilson at a place called Pennsylvania.

Grasshopper year (1874) brought hardships. The grasshoppers ate even the onions out of the ground. Aid, however, came from the East. W. B. Himes wanted to leave the place but had not the means. Fortunately, he staid by his claim and in 1902, sold it for ten thousand dollars.

Since the Solomon Valley church was organized in 1874, the Brethren in Russell county naturally fell within its territory. In the fall of 1876, W. B. Himes was elected to the ministry in that church.

A second colony came in 1878. In February of that year, Elder Daniel Keller of Pennsylvania, came into the neighborhood looking for a location suitable for a Brethren colony. He spent fifteen days on the Santa Fe and Union Pacific railroads. On April 6, 1878, the colony arrived from Cumberland county, Pa., with Jacob E. Keller, Daniel Holinger, and J. C. Coover as the committee in charge. There were one passenger and two freight cars. The members bought railroad land grants, the homesteads having all been

taken up. Some brought their eastern horses along but the greater part of these died, as they were not used to the prairie hay. Some farmers resorted to oxen to do their farming. Crops were so good that the colonists fancied, as one of their number afterwards said, that they "had struck the Garden of Eden." In this company were D. M. Shenk and wife, William Krebs and wife, Daniel Keller, jr., and wife, and Jacob E. Keller and wife.

Prior to the organization of the Dorrance church, Brethren Isaac and Lewis Lerew and Henry Landis of the North Solomon church often came over and assisted in the services. On September 15, 1878, the organization was perfected at Dorrance, Elder Allen Ives presiding. There were thirty-eight charter members. On May 17 and 18, 1879, a love feast was held in a tent near the home of Levi Himes, at which time John Newcomer was ordained to the eldership and D. M. Shenk and Jacob E. Keller were made deacons. By June 19, 1879, there were fifty members. Four preaching points were in operation and three more were in prospect. There were four ministers: John Newcomer, Casper Hosfelt, W. B. Himes, and J. C. Coover.

Other members moved in. In 1879, John Hollinger came, followed in 1880 by Jacob Harnish. Later there came with their families John Brower, Isaac Strole, Martin Cline, Drusilla Rankin, Rebecca Rankin, Chris. Cline, and Samuel Cline. All of these were from Virginia.

In 1880, the Brethren were struck by poor crops. High spring winds blew out the wheat and the gardens. One brother sold fourteen months old pigs for eighty cents apiece. Food was scarce. Corn sold at eighty cents a bushel, but few had the money. Many who were able left the country. In their distress the Brethren were helped by the Union Pacific Railway Company, which furnished most of them with wheat to sow. The Company agreed to wait for the money one year, charging interest at seven per cent. To make matters worse, this year of scarcity also witnessed the breaking out of the diphtheria in the community. Several Brethren families suffered losses during this epidemic.

The first school house built in the community was called Colony. A cemetery, also called Colony, was set aside on a plot of ground donated by Daniel Keller, sr. It is located

two and one-half miles southwest of Dorrance. In 1892, the Brethren decided to build a church on the southeast quarter of section thirteen, to be called the German Baptist church. The ground was donated by John Winebrenner and wife with the proviso that if the church were ever sold or moved away the land was to revert to the original owners. The General Mission Board advanced three hundred dollars toward paying for the church, the balance being raised by local subscriptions. There was no formal dedication but the first sermon in the church was probably preached by Jacob Harnish.

In February, 1896, J. W. Long was elected to the ministry. On May 8, 1897, W. B. Himes and Jacob Harnish were ordained to the eldership and D. M. Shenk was elected to the ministry. In 1898, Elder John Brower gave up the oversight of the church to Elders Himes and Harnish. In 1903, Elder Harnish moved to California. In 1908, Elder Himes, at his own request, was relieved of the oversight, and Elder D. A. Crist of Quinter succeeded him.

In 1909, at a council held at the home of Drusilla Rankin it was decided to move the church house to the town of Dorrance. This was done the same year (Nov., 1909). Sister Rankin donated an acre of ground for the purpose. Should the church be sold the proceeds are to go to missions. At this council Brethren A. C. Daggett, D. A. Crist, and O. H. Feiler were present. It was decided to call Bro. Feiler, lately elected to the ministry at Quinter, to take up the work at Dorrance. On November 1, 1909, he and his family moved to Dorrance. His support of four hundred dollars a year was shared equally by the Dorrance church and the District Mission Board.

Bro. Feiler gave unstinted service and accomplished results for the cause while he was at Dorrance. At one time he had six preaching places, at one of which he preached in German. On November 1, 1914, however, he resigned the pastorate in order to accept the call of the Board of Southwestern Kansas to take charge of the work in Hutchinson. There were then forty-five on the church roll. D. M. Shenk, who had been ordained in May, 1909, succeeded Bro. Feiler at Dorrance. For several years there has been no activity in the church, especially since for some time Elder Shenk was sick. He passed away on February 9, 1920, just

one day after the death of Rebecca Rankin, another pioneer of the Dorrance church. The membership is very small, and has always been scattered. In January, 1887, M. M. Eshelman and George D. Zollers held a revival in Kanopolis, in Ellsworth county, where there were eight members belonging to Dorrance. Lack of money and political excitement, however, caused the discontinuance of the effort. In 1907, there were only sixteen members and ten of them were from sixty-five to seventy-five years old. It has been hard to get a congregation together since the community is largely German and desires preaching in German. Since 1907, Dorrance has been under the control of the District Mission Board.

In the past Dorrance was under the successive eldership of such men as Newcomer, Brower, Harnish, Hollinger, Himes, Crist, Daggett, and Shenk.

EAST McPHERSON

This short-lived congregation, originally a part of the McPherson county organization and later of the McPherson church, was organized on October 27, 1890, by Elders J. D. Trostle and Daniel Vaniman. The meeting for organization was held in the East McPherson church house, which had been erected in 1887 eleven miles southeast of McPherson. The territory included in the new organization was all of the country east of the third section line east of the city of McPherson. F. H. Bradley, Jacob Brugh, J. O. Brubaker, J. C. Ulrey, and David Puterbaugh were the ministers. J. D. Trostle was elected elder in charge. The charter members were F. H. and Adra Bradley, J. C. and Frances Ulrey, David and Katie Puterbaugh, Jacob and Myrtle Brugh, Jacob O. and Elizabeth Brubaker, J. P. Puterbaugh, Carrie Puterbaugh, Addie Puterbaugh, Enoch and Laura Brubaker, Rosa Brubaker, Charles Brubaker, Joseph S. and Fannie Master-son, Michael and Mattie Wieland, J. H. and Emma Bosserman, Angie Bosserman, W. D. Bosserman, Levi Hartranft, sr., Eliza Hartranft, Julia Hartranft, Edward Hartranft, Annie Nornhold, Caroline Nornhold, Jacob Nornhold, Isaac and Mary Merkey, N. B. and Lucinda Murray, Sarah Ulrey, Lizzie Murray, Samuel and Nettie Wray, Mary Vogt, and Levit Hartranft, jr.

On March 30, 1895, J. H. Bosserman was elected to the

ministry and J. P. Puterbaugh to the office of deacon. On January 4, 1896, J. D. Trostle was relieved of the charge of the church and M. Keller succeeded to the oversight. On May 20, 1896, J. P. Puterbaugh was elected to the ministry and Daniel Eller was made a deacon.

The membership grew slowly. In 1892, there were thirty-eight members and five ministers. In spite of the fact, however, that a number left for Oklahoma when the Strip opened up in 1893, in 1897 there were fifty-one members—the largest membership ever attained.

The nearness of the college contributed toward making East McPherson an unpromising field. In 1899, liberty was given by District Conference to incorporate with the McPherson church. From 1898 to 1909, Elder J. P. Harshbarger was pastor and elder in charge. Under his direction members were added by baptism. But most of the dependable members moved away, and for that reason in 1913, after many fruitless attempts to keep the work alive, East McPherson was again placed under the care of the McPherson church. In 1916, the building was sold and the proceeds turned over to the District Mission Board.

EAST MAPLE GROVE

This congregation is located in the western part of Johnson county. It was once a part of the Olathe congregation, but on February 8, 1896, was permitted by action of that church to form an independent organization. The organization took place on February 15, at which time the name East Maple Grove was chosen. At that time there were the following officials: I. H. Crist, elder, H. F. Crist, John E. Crist, and George R. Eller, ministers, and A. J. Eller, Samuel Frantz, Abraham Gump, and August Burgtorff, deacons. In addition to these the charter members were Sarah Crist, Catherine Crist, Susan Frantz, Nannie Gump, Salome Eller, Callie Eller, John F. Eller, Alice Frantz, Minnie Frantz, G. W. Abel and wife, J. F. Younce and wife, Eli James, O. and Rose Younce, Jacob Fultz and wife, James Eakles and wife, P. J. Eakles, G. C. Shores and wife, Mattie Shores, S. S. Kalebaugh and wife, W. C. and Mary Kalebaugh, Henry Ronk and wife, Tona Ronk, Margie Ronk, J. M. Garst and wife, Levi Garst and wife, Frank Fuller and wife, Charles Crist, Lizzie Crist, Salome Stude-

baker, Ed. Stephens and wife, Henry Beckner and wife, Oliver Jones and wife, Daniel Jones, Ann Morgan, Ren Musselman and wife, Ida S. Crist, and Frank Royer and wife.

Following the organization the church enjoyed a good growth and rich spiritual life under the oversight of Elder I. H. Crist. At one time there were eighty members, but the spirit of emigration seized the members and on one occasion thirty left in a body for Arkansas. Later, Bro. I. H. Crist took up the work in Kansas City. The congregation dwindled until in 1900, there were but fifty-three members.

In 1912, the Mission Board of Northeastern Kansas located Elder E. E. Joyce, formerly of Fredonia, in the congregation. He found but ten members. Death and emigration had reduced the number at an alarming rate. Bro. Joyce staid until 1915. On October 25, 1913, a love feast was held, the first in four years. In 1914, the work devolved upon Rudy Saylor and J. M. Albright, the latter having been only recently called to the ministry (May 19, 1914).

In November, 1915, the church, at a council, decided to reunite with the Olathe congregation. When Brother A. J. Ellenberger moved into the locality in March, 1917, he found the work practically dead, although about seventeen members were discovered in the territory originally belonging to East Maple Grove. He arranged for a Sunday School and preaching services, both of which have been carried on ever since. On May 8, 1919, by means of a petition signed by all the members, permission was secured from Olathe to reorganize. Reorganization was accomplished by Elders R. F. McCune and Henry T. Brubaker. Brother McCune was elected elder in charge. Brother Ellenberger is a minister and there is one deacon. In 1919, there were fourteen members.

The following have been elected to the ministry in this congregation: E. D. Root (February 19, 1898) and A. D. Crist (February 16, 1901). Both of these men were ordained here, the first named on November 26, 1904, and the last named on December 19, 1908. Henry F. Crist was ordained on May 15, 1898.

The East Maple Grove church is located between Gardner and Edgerton, near the main line of the Santa Fe, thirty-five miles out from Kansas City. Although completely de-

molished by a storm early in September, 1903, the church building was rebuilt and is adequate to the needs of the community. On October 24, 1920, Joel A. Vancil took charge of the congregation under the direction of the District Mission Board.

EDEN VALLEY

The Brethren made their advent into the locality of Eden Valley some time before 1878, for in May of that year, Bro. Joseph Bashor of Andrew county, Missouri, did the first preaching done by the Brethren. Then in August, 1878, Bro. E. A. Orr of Missouri, preached two sermons. In April, 1879, A. Flora of Seward, Kansas, preached a sermon which led to the holding of regular services in the community. Most of the members were located ten or twelve miles south of Great Bend.

The organization was effected on February 24, 1880, Elder P. R. Wrightsman of South Bend, Indiana, presiding. The charter members were: Abr. Flora and wife, Michael Moorhead, A. J. Williams, W. W. and Annie Moorhead, Charles and Josephine Martin, A. F. and Emily Miller, A. E. and Editha Orr, F. G. and Jennie Triplet, F. M. and Sarah Jolly, Samuel and Hannah Smith, Magdalena Hawkins, and Nora Orr. Bro. Flora was a minister in the second degree. M. Moorhead was a minister in the first degree. John Forney was elected elder in charge at the organization.

The membership, however, soon began to scatter and within about a year the force of workers was greatly diminished. The fact that the members lived in Barton, Pawnee, and Stafford counties, proved also to be a divisive influence. Church councils were held at various places, such as the Stone, Pleasant Ridge, and Eden Valley school houses. In 1885, the membership began to increase. By September 29, of that year, thirty-eight had been received into membership. On May 25, 1886, a request came from the members in Barton county for a separate organization. This was not granted but these members were granted three meetings a month and those in Pawnee were to have one a month. Finally, on January 5, 1887, the request from Barton county, upon its third presentation, was granted, and the Arkansas River was designated as the boundary line between Eden Valley and the church which was to be organized in Barton county.

The first church building project occurred in 1887, the committee of solicitation and erection consisting of M. Moorhead, S. M. Kintner, Levi Brennehan, and Sisters Hickman and Barnhardt. The building was to be located on the northeast corner of Weaver's quarter (s. e. $\frac{1}{4}$ of sect. 21, range 14, township 21) and a cemetery was to be established near the church. The plan miscarried, however.

Several appointments were kept up during these years. On October 13, 1887, it was decided to have regular preaching at Seward. This arrangement was effected to take the place of the regular preaching services on the fourth Sunday at the Eden Valley school house. On September 6, 1888, the appointment at Pleasant Ridge was changed to the Prairie school house. On March 11, 1890, the Seward appointment was dropped in favor of one in District Number 90. In the summer of 1890, local troubles brought a committee of adjustment, consisting of Elders Daniel Vaniman, J. D. Trostle, John Wise, John Hollinger, Moses Brubaker, and Enoch Eby. As a result of the visit of the committee services were begun on the first Sunday of each month at the Douglas school house and on the third Sunday at Eden Valley.

The desire for a church edifice was strong through all these vicissitudes and it was accordingly voted on November 6, 1892, to build as soon as the money could be raised. The site first selected was relinquished in 1890, and now (February 25, 1893), a piece of ground on James N. Miller's farm, one and one-half miles north and one and one-fourth west of Seward, was accepted. The building committee consisted of James Paxton, W. H. Hickman, and James Miller. A loan of three hundred dollars was secured from the General Mission Board.

The church soon began to reach out into other communities. On February 25, 1893, preaching services were granted to the town of Stafford, the Eden Valley church agreeing to pay the necessary expenses. On April 30, 1896, the appointment at the Douglas school house was reopened, and on November 27, 1897, permission was given to have preaching near the town of St. John. It was discovered that the church site near Seward was ill-chosen. The community was solidly Catholic. Accordingly, on February 21, 1903, a committee was delegated to investigate and find out

the best way of disposing of the building. In May it reported favorable to tearing it down, preparatory to rebuilding. A new site was necessary. Albert Mann's offer was accepted by the building committee, consisting of E. P. Metz, A. Adamson, J. N. Miller, Sloan Crissman, and John Beaver. The house was rebuilt four miles west and three north of St. John and was dedicated on November 28, 1903, Elder J. J. Yoder preaching the dedicatory sermon.

Pressure was from time to time brought to bear to have a church for those members who were remotely located from Eden Valley. On August 27, 1904, this minute occurs: "Decided to make an effort to build a church house in the western part of the congregation, six miles south of Larned." D. S. Bowman was designated as solicitor in the western district and W. H. Beaver in the eastern. The building committee consisted of D. S. Bowman, G. W. Weddle, W. Horning, Roy Price, and Ira Martin. This new church was located on the southwest corner of D. B. Martin's farm.

Eden Valley has with difficulty maintained her ministerial force. A query at District Conference in 1900 asked that the district "help us in our church work and care for us in our scattered condition." Sister Adamson agreed to furnish the material necessary to erect a parsonage on her farm should a minister be secured. The church agreed to build the house free of cost. But no minister was secured. The same year, however, Olin O. John moved into the congregation. He is a Virginian and a former student of Daleville College. On December 24, 1907, he was advanced to the second degree of the ministry. On December 2, 1911, an arrangement was effected whereby Brother John was to do the preaching, with the provision that appointments on the odd Sundays were to be filled by ministers from Bloom and McPherson. On March 8, 1913, it was arranged that Brother John and Brother E. S. Fox were to do the preaching. The securing of a regular pastor became more and more urgent, and on May 29, 1915, arrangements were reported whereby Elder A. D. Sollenberger of Beatrice, Nebraska, became pastor. Brother Sollenberger and wife soon entered upon their duties to the satisfaction and joy of the membership. During their pastorate a new parsonage was erected. Under Brother Sollenberger the church experienced a substantial growth.

As far as is known the following are the names of the only brethren called to the ministry by this church: Charles S. McNutt (1888), Jonas Hertzler (September 12, 1891), Addison Fryfogle (January 13, 1894), Josephus Barnhart (January 13, 1894), D. H. Clark (April 27, 1912), and W. H. Beaver (April 27, 1912). The following have served as overseers: John Forney (February 24, 1880-August 23, 1884), George W. Elliott (August 23, 1884-December 1, 1887), Enoch Eby (December 24, 1887-December 22, 1888), S. Z. Sharp (December 22, 1888-March 11, 1890), John Wise (March 11, 1890-August 26, 1893), M. Keller (August 26, 1893-May 25, 1895), Moses E. Brubaker (May 25, 1895-), George W. Crissman (-February 22, 1902), G. W. Weddle (February 22, 1902-November 24, 1916), A. D. Sollenberger (November 24, 1916-1920).

Upon Brother Sollenberger's resignation the church was without a pastor for a time, but in July, 1921, Paul K. Brandt, a graduate of McPherson College, succeeded to the pastorate.

ELM CREEK
(Also called Mingona)

One of the many short-lived congregations in Kansas was that of Elm Creek or Mingona, in Barber county. The town of Mingona was located nine miles up northwest of Medicine Lodge on the Medicine river. The first Brethren in the community were Joel Root and his daughter, Marianne Hartzell, who lived eight miles west of Medicine Lodge on Dry Creek.

By 1885, there were eighteen members in the county. In addition to those already named there were the following, all from Holt county, Mo.: Joseph Glick, his wife Lucinda, and daughter, Anna, Jacob H. Root, his wife, Susie, and sons, Aaron and William, Ella Root, Daniel L. Firestone, his wife, Katie, and daughter, Susie, David Root, Isaac Root, his wife, Malissa, their son, Joseph, and daughter, Retta. By the winter of 1885, there were twenty-four members, including one minister. The minister was Joseph Glick, who lived twenty miles away, near Sawyer, in Pratt county, and held services once a month in the Elm Creek school house. The first Sunday School was held in a temporary "dug-out" school house with A. J. Smith as superintendent.

In the spring of 1886, several members moved in,

among them one minister, William Smith of Marshall county, Kansas. On March 19, 1886, with John Wise presiding, the members were organized into a church at the home of Daniel L. Firestone, four miles north of Mingona on Sand Creek. Elder Wise was chosen presiding elder at the time of organization and Daniel L. Firestone was elected a deacon.

In 1887, there were from thirty to forty members in the community. They laid out a cemetery and prepared to build a church. The elders and ministers now were Joseph Glick, George A. Shamberger, Jesse Shamberger, John H. Shamberger, William Smith, and John F. Neher. James L. Switzer, formerly of Jewell county, was also a member of this congregation. George A. Shamberger was from Nodaway county, Mo., and it was planned that he should build up a colony of Brethren at Mingona (fall of 1886).

But the railroad was slow in building, and this fact, along with the coming of hard times, chilled the enthusiasm of the Brethren. On November 13, 1888, E. J. Smith wrote that on account of hard times many Brethren were leaving. In 1888 and 1889, J. L. Switzer and Isaac Root, with their families, went to southwest Missouri. D. L. Firestone and family went to southeastern Kansas. G. A. Shamberger went to the Indian Territory. J. F. Neher buried his first wife here and then moved to Kechi, Kansas. William Smith buried his wife here and then settled in Oklahoma. With him, at the opening of the "Strip," in 1893, there went also J. H. Root and E. J. Smith with their families, as well as others. This was practically the end of the church at Mingona.

There was never a church building in the Elm Creek congregation. The only Sunday School was held at Mingona. With that as a center the Brethren worshipped at Elm Creek (nine miles north), at Fountain Springs (five miles north), at Forest City (two and one-half miles northwest), and at Doles (four miles southeast). In addition to the ministers already named, this was also at one time the church home of Noah F. Brubaker and M. M. Ennis.

In about 1892, J. H. Shamberger was called to the ministry. He was ordained in the Bethel church on October 21, 1899. Joseph Glick was ordained on February 26, 1887. Elders who had the oversight were, in the order of their

office, John Wise, Joseph Glick, Z. Henricks, G. A. Shamberger, and J. H. Shamberger.

FAIRVIEW
(Dickinson County)

The existence of this church was very brief. In October, 1880, the Abilene church was divided into four congregations; namely, Abilene, Saline Valley, Chapman Creek, and Fairview. The last named church took its name from a school house two miles east of the present Holland church building. The membership was very small. George Maurer was placed in charge, but he became identified with the Old Order Brethren. It appears that Fairview did not have the consent of the whole membership when it was set aside from the Abilene church. This fact, with that of the fewness of its numbers, insured an early return to the mother church.

FAIRVIEW
(Labette County)

This rather short-lived church was formerly a part of the Neosho congregation. On April 9, 1881, at a council of the Neosho church, the territory of that congregation was divided into three, the northern part to retain the name Neosho, the middle to become Parsons, and the southern to be called Fairview. Fairview church made use of the Red Elm school house as a place of worship, since many of the members lived close to that place. It is located seven miles east and two south of Parsons and ten north of Oswego. The membership lived near Montana City, in Montana township.

On April 23, 1881, after the division of the church had taken place, Elders S. Hodgden and C. H. Kingery, the latter formerly of Carroll county, Indiana, met the Fairview members and organized them. There were twenty-eight charter members. A. J. Hixson, formerly of Ashland, Ohio, was placed in charge. Andrew Culp and John Powell were deacons. The matter of feet-washing came up at this time but was deferred, the members not being a unit as to the mode.

On February 12, 1884, J. B. Lair wrote in the Gospel Messenger: "The Messenger No. 3, made a little mistake in saying I was going to visit parts of southern Kansas, I am not only going to visit it, but, with my family and four or five other families, including about a dozen members and

twenty-five or thirty persons in all, will start on the morning of February 12—the Lord willing—for Labette county, Kansas, to make it our future home.” Brother Lair was a minister and lived at Andrews, Indiana, in the Antioch church. When the party reached Peru, Indiana, it consisted of thirty-three persons, twelve of them members of the Antioch church. They came in a special car on the Wabash railroad.

The Progressive movement made deep inroads on the Fairview church. A. J. Hixson was perhaps the leader of the Progressive faction. At least, J. B. Lair said (G. M., September 1, 1885), that Hixson wrecked the church. As early as 1881, there was trouble and Robert Edgecomb lost his eldership. The dress regulations of Annual Conference were the disturbing factor. When Brother Lair began preaching here in 1884, there were only six or eight who claimed membership. In 1885, there were thirty members. Finally both brethren Hixson and Lair went with the Progressives. That body built a church about a mile from the Brethren church at Galesburg but lost their influence and strength within a few years.

In about 1887, the members began to scatter. Most of those leaving went to Parsons. Brother Lair went to Olathe. Others moved to Missouri and to Crawford county. The church was disorganized in 1887. The year 1898, perhaps, saw the end of all hopes for Fairview, the few remaining members leaving on account of poor crops.

FAIRVIEW
(Sherman County)

The first members in Sherman county were John F. Cline and wife, formerly of the Octavia church, Nebraska. They came to Kansas in the fall of 1886, and settled nine miles south of the present site of Goodland. They were forty miles from a railroad and thirty miles south of the sod church of the Cheyenne congregation.

But other members soon came in, attracted by Kansas homesteads. The most of the future membership was from the Appanoose congregation, Iowa. The first convert, Mary Florence Ort, was baptized on May 8, 1887. On November 19, 1887, the organization was perfected at the home of Bro. Cline, a minister in the second degree. Of the charter members the following names are available: John F. Cline

and wife, Samuel Michael and wife, Bro. and Sister Price, Mary Ort, William Welsh, wife, and three children, John Brewer and wife, and Levi Whisler and wife. The territory included Sherman and Wallace counties, the latter having some five scattered members within its limits.

The congregation grew to a membership of sixty in six years. In 1890, there were seventeen additions. In the second or third year of its history the congregation bought and fitted up a store building for a church. This was located nine miles south of Goodland. All the members lived in sod houses, and the first love feast in the county was held in a sod house. Another mark of the primitive condition of things was the fact that Bro. Cline made use of oxen as he traveled about the country.

In 1893, there came an awful drouth, injuring fatally the prospects of what bade fair to be a flourishing church. The members scattered in every direction—to Oklahoma, Colorado, Iowa, North Dakota, and to other parts of Kansas. The few who were left besought Bro. Cline to stay with them. This he did at great sacrifice. More than any other man he was able to minister to the needy in these trying times when aid came from eastern churches. A brief account of that period is given elsewhere in this book. Bro. Cline staid at Fairview until 1896, when he moved to Smith county.

The record of Fairview is not available and little can be said about its officials. However, Levi Whisler was elected to the ministry (February 1, 1890), and on July 4, 1894, Bro. Cline was ordained to the eldership. Byron Sprague was elected to the ministry here. In 1898, the property and organization were placed with the District Mission Board. Subsequently, the church building was sold and nothing remains to show that Fairview ever existed.

FORT SCOTT

John H. Emmert, a deacon, moved from Washington county, Maryland, to Fort Scott, Kansas, in 1871, and was perhaps the first member of the Church of the Brethren in that city. Later, A. B. Fisher appears to have become a resident of Fort Scott. In 1877, there were nine members reported. Emmert, Fisher, and others were the nucleus of a mission carried on in the early nineties by the Mission

Board of Southeastern Kansas. For this purpose a store room was rented in east Fort Scott and here services were held for several years.

With probably twenty-six members the Fort Scott church was organized on Saturday, September 26, 1891, by Elders Jacob Appleman, J. H. Neher, and Samuel Edgecomb. Some of the members formerly held membership in the Paint Creek congregation. J. H. Neher was elected the first elder in charge. He was succeeded in turn by Samuel Edgecomb, W. B. Sell, A. L. Boyd, G. W. Lentz, E. M. Wolfe, and Salem Beery.

It was in this congregation that C. S. Garber, once widely known among the Brethren as an evangelist, was baptized by Elder Edgecomb on Easter Sunday, 1895.

The following have been elected to the ministry at Fort Scott: Rufus G. Gish (February 13, 1892), Alden H. Crumacker (March 15, 1896), J. H. Numer (October 10, 1897), C. S. Garber (June, 1897), and W. D. Tisdale (October 21, 1898).

For a time the church prospered. In March, 1896, there were fifty-three members. Most of them were poor financially. The church building was made possible partly through money advanced by the General Mission Board. But growth did not continue and Fort Scott has been for some years numbered among the defunct churches of Kansas. It appeared for the last time on the minute books of the District Conference in 1902.

FREDONIA

It is probable that Lucy Myers (nee Hess), wife of Emanuel L. Myers, who settled on a claim on Rainbow Creek three miles southwest of Fredonia in 1867, was the first member of the Church of the Brethren to locate in Wilson county. In June, 1868, John F. Hess, a minister, with his wife, Catharine, moved in from Knox county, Ohio, and built the sixth house in the town of Fredonia. He also erected a blacksmith shop at what is now Sixth and Jefferson streets, but remained only a short time in town. In the course of a year or two he settled on a claim two miles southeast of Fredonia, on Clear Creek. Bro. Hess was a brother of Lucy Myers.

The first week in October, 1870, J. W. Mahorney, a

minister, came from Indiana and took a claim near where Bro. Hess lived. Other members came and settled. In 1876, a church, called the Fall River church until March 11, 1886, was organized with the following charter members: John F. Hess and wife, Catharine, Lucinda Hess, Lucy Myers, Christina Flack, J. W. Mahorney and wife, N. S., George Peffley and wife, Mary, Betsy Bossac, Bro. and Sister Shaffer, Bro. and Sister Whiteneck, and Bro. and Sister Miller. Isaac Hershey was chosen the first elder in charge. The territory of the congregation covered all of Wilson and Montgomery counties and also a part of the Indian territory. On March 11, 1886, when Fall River became Fredonia, the first name was applied to the Greenwood county church.

The nearest railroad station in those days was Thayer, twenty miles distant. But the church grew both by immigration and by conversions, especially after the Frisco railroad reached Fredonia. Although Bro. Hess was a man of poor health several preaching appointments were kept up. Bro. Hershey was succeeded in the eldership by Jesse Studebaker and he in turn by Sidney Hodgden, who held the oversight until November, 1882, when George W. Studebaker, formerly of Delaware county, Indiana, moved to Fredonia from Columbus, Kansas. Bro. Studebaker remained in charge of the church until deafness and old age compelled his retirement in October, 1896.

New life came into the church with the advent of Elder Studebaker. Services were held in the school houses in the country, in the churches of Fredonia, and at Neodesha, fourteen miles southeast of Fredonia. In the spring of 1885 the need of a church became so apparent that ground was purchased at what is now Eleventh and Monroe Streets. A building committee was appointed, two of the members being Brethren Hess and Washington Wyland. By September, plans were agreed upon and the building was started. It is thirty-eight by sixty feet in dimensions. By strenuous effort the building was near enough to completion in November that a love feast was held in it and dedication took place. Late in 1884, Washington Wyland, a minister, had moved into the congregation. He proved to be a very valuable helper in church work. In 1886, he did some mission work in Texas, but soon returned to Fredonia, eventu-

ally returning to Iowa. Others who figured more or less prominently in the church in earlier days were Allen A. Oberlin (came in fall of 1885), G. K. Funderburg, J. R. Frantz (came in spring of 1886), and S. E. Thompson.

The early nineties brought crop failures and general hard times with consequent scattering of the membership. The church was not able to retrieve herself until the fall of 1896, when W. B. Sell and family moved in from the Grenola church. Bro. Sell was a minister. In a short time Fredonia had six ministers; namely, G. W. Studebaker, S. E. Thompson, W. B. Sell, A. K. Sell, A. A. Stauffer, and Fred Ulrich. There was much activity in the church. This was cut short later by the moving away of some of the members and the withdrawal, in 1902, of W. B. Sell and a part of his family from the church. This left Bro. Thompson solely responsible for the work until 1904, when he moved to Garden City. He had charge of the Fredonia church from 1896 until 1904, except for a short time when M. O. Hodgden held the oversight. Following Bro. Thompson, George R. Eller became elder. He held charge of the church until Eli D. Root located in Fredonia. Under Bro. Root there was substantial progress in church work. At a love feast in the fall of 1905, W. B. Sell was restored to fellowship and reinstated in the first degree of the ministry. After two years at Fredonia, Bro. Root moved to Independence. E. E. Joyce of Altamont then became elder in charge. He was followed by N. E. Baker, who served until September 26, 1908, when E. E. Joyce again assumed control. In December, 1909, A. B. Lichtenwalter was chosen elder in charge. Then Bro. Joyce served again until December 21, 1912, when Amos Wampler became elder. Bro. Wampler continued until December 24, 1915, when Ralph W. Quakenbush succeeded. Bro. Quakenbush served until February 23, 1919, when W. C. Watkins was chosen.

The following ministers have been elected at Fredonia: John Clingenpeel, James Murray (October 11 or 12, 1878), G. K. Funderburg (September 27, 1884), J. R. Frantz (December, 1886), Allen A. Oberlin (September 19, 1891), S. E. Thompson (September 19, 1891), Fred Ulrich (October 25, 1895), Leonard H. Root (May 26, 1906), and Bennie S. Waas (November, 1917). The only ordination seems to have been that of S. E. Thompson, which occurred on October 17, 1896.

The history of the Fredonia church for the last few years has been troublous, owing to the difficulty with W. B. Sell, to which allusion has already been made. In December, 1911, at a council at which there were present Elders S. E. Lantz, R. F. McCune, E. E. Joyce, and Amos Wampler, Bro. Sell was expelled from the church. This decision was set aside on November 14, 1912, by a committee appointed by the Annual Conference at the request of Elder Sell. However, he was not restored to the ministry. On November 8, 1915, Sell and several others gave notice of their withdrawal from membership and stated that they had formed a church called the Altoona Brethren church. Sell is now reported as preaching for the Progressive Brethren church. The whole episode is a most unfortunate one and it has left its mark on the Fredonia church.

Since 1920-1921, Walter Mason has had pastoral charge of the congregation, but at present R. W. Quakenbush is elder in charge.

GARDEN CITY

One of the missions which has been directed by the Board of Southwestern Kansas and Southeastern Colorado is that at Garden City. On April 1, 1904, when Elder S. E. Thompson and family of Fredonia, Kansas, arrived at Garden City they found but two other families of members in the city, namely, those of William and George Wise — four members. It was very difficult to get a foot-hold, since no suitable building for holding services was to be secured and the minister's house was inadequate.

However, Brother Thompson found that the Baptist church was without a pastor; therefore, the Brethren attended that church. Brother Thompson obtained the privilege of preaching in this church one Sunday each month. This arrangement continued for some months.

The first baptism into the Brethren church was that of the janitor of the Baptist church, who, by the way, was a negro. The Brethren hesitated some time in receiving him, fearing that this action might hinder their work, but after some delay, baptism was administered. Their fears were found not to have been justified.

Finally, the Friends church was secured for services. It had not been used, however, by the Friends, but was in

the hands of the Christian church, one faction of which had rented the building. At this time the spirit of faction had subsided, and, entering upon a closer union, they vacated the church house. Thus, the Brethren secured occupancy.

Later on a few families of members moved in and some other persons were baptized, thus making it possible to organize a church in Garden City. On August 18, 1906, M. Keller and Homer Ullom came to Garden City to perfect the organization. There were twenty-four charter members; namely, S. E. Thompson, wife, and one child, L. A. Phillips, wife and one child, Nellie Reisen and mother, Jard Colbert, wife, and two children, B. M. McCue, wife, and two children, A. Gump and wife, R. H. Hill (colored), William Ebbert, wife, and two children, and Sister Zigler. These members were from Nebraska, Oklahoma, and Kansas.

Members continued to come in and other baptisms were administered. In the fall of 1908, J. S. Carney, a minister in the first degree, presented his letter. The presence of another minister in the congregation led Brother Thompson to think that his services were no longer needed. Accordingly, on February 4, 1909, he left Garden City, then a church with a membership of fifty, to take up the work in Lincoln, Nebraska.

That summer, however, Brother Carney sold out and moved away, leaving the congregation without a minister. For five and a half years following this the preaching was done by ministers from surrounding churches. This naturally caused a lack of interest and more or less dissatisfaction, resulting in the migration of several members. Then the Mission Board of the district appealed to Brother Thompson to resume his former post, which he agreed to do, and on June 15, 1914, he returned to Garden City to find but twenty members remaining. He set to work, however, with a will and in 1918, the membership had reached the figure of fifty-five. On August 1, 1918, Brother Thompson resigned the work and subsequently took pastoral charge at Clovis, New Mexico. Howard D. Michael, formerly of Juniata, Nebraska, now became pastor and elder. During his first year in Garden City

Brother Michael saw the need of some Christian work among the Mexicans in the neighborhood. In August, 1919, he organized a Mexican Mission Sunday School for these people — perhaps the first of its kind in the Church of the Brethren. He also organized a night school for the Mexican children. The school board of the city were led to see the high value of the latter undertaking and expressed their appreciation by making themselves responsible for the care of these children. The church work prospered under Brother Michael. In the fall of 1920, he removed to McPherson in order to enter college, but his services as pastor were retained. In 1921, a total membership of seventy was reported.

Shortly after the organization of the church in 1906, the Brethren became the owners of the house in which they had been worshiping — the old Friends' meeting house, paying therefor the sum of three thousand dollars. The church is located on St. John and Eighth streets, just one block from the largest hotel in the city. The church is out of debt and on the way to usefulness and prosperity. While there have been recent losses because of emigration, there have been gains by baptisms and immigration. There was one minister called by the congregation but he refused to serve.

In May, 1921, Elder D. H. Heckman, of McPherson, Kansas, moved to Garden City to take charge of the church, which position he is now ably filling.

GREENWOOD COUNTY

In September, 1879, C. E. Gillett and wife left Henry county, Mo., and located eight miles east of Eureka on the old Humboldt road in Greenwood county. The wife was a member of the church while her husband was then a Baptist. In the fall of 1879, however, the latter made a call thru the Primitive Christian for J. S. Mohler to come over from Missouri to administer baptism. Thus, after a series of meetings, Bro. Gillett united with the Brethren. These services were held in the Wyant school house, seven miles east of Eureka.

Bro. Gillett soon began to bestir himself to find other members. He found Samuel Hunt, Jacob Pipinger, and Hannah Dugard (nee Spacht). In the following January,

Eld. Sidney Hodgden, of Neosho county, held services and baptized A. Peter Dugard, a Dane who came to America in 1869. There were at this time probably ten members in Greenwood county. On January 24, 1881, Eld. Hodgden and his son, M. O., were with the members at the home of Bro. Hunt near old Charleston, five miles north of Fall River, and there organized a church — this being probably the first council ever held in the county. Six members were present at the organization. An attempt was made to get the membership to move closer together but with small results. On the day of organization, Bro. Dugard was called to the ministry and C. E. Gillett and Jacob Pipinger were chosen deacons. It was decided to call the new congregation the Greenwood county church, and the Fredonia Brethren were to oversee the work.

In February, 1883, Eld. G. W. Studebaker and John F. Hess of Fredonia came and preached at the Ward school house. Eld. Studebaker then came once every month to preach or sent Washington Wyland in his place. The next winter eight were baptized. More were baptized later. On September 19, 1886, at a love feast held in the hay shed of John Messner, with G. W. Studebaker and C. M. Yearout in charge, C. E. Gillett was called and installed into the ministry. During his first year of service in the ministry Bro. Gillett conducted seventy-five meetings. He was one of the early ministers to preach in the Flint Hills. Bro. Gillett has lived on the frontier all his life. He was born in Kalamazoo county, Mich., Mar. 6, 1857. He was the second Brethren minister in the state of Arizona, presiding over the first council meeting and baptizing the first Brethren convert in that state. Bro. Dugard did not live long enough to be of much service to the church, since he passed away Dec. 3, 1883, at the age of 33 years.

After the death of Bro. Dugard and the moving away of Bro. Gillett the church was left without a minister, although the Brethren at Fredonia kept up the services for some time. Finally, owing to continual losses of membership, the church was absorbed by the congregation at Fredonia.

GRENOLA
(Formerly Cana)

In the spring of 1871, Jacob C. Ulrey and family of the Eel River congregation, Kosciusko county, Indiana, induced partly by the state of Bro. Ulrey's health and partly by the news of cheap land in Kansas, arrived in Lawrence on the way to Elk county. Leaving the train at Lawrence, they drove thru the country, passing thru the territory of the Washington Creek church, and proceeding south, located one and one-half miles northwest of the present town of Grenola. There was no railroad closer than Independence, fifty miles southeast. For that reason lumber was brought that distance for the Ulrey house and sand was brought from Winfield, forty miles southwest, but the sand running short, the workmen pounded up some of the native sandstone to secure sand for the mortar.

As far as is known, the Ulreys were the first members in Elk county. Early in 1872, Jeremiah Hollinger and family, from Covington, Ohio, moved in and settled seven miles northeast of Grenola. There were no Brethren services in the community until in November or December, 1872, when Elder Isaac Hershey, along with Bro. and Sister John F. Hess of Fredonia, came to call on the isolated ones. Elder Hershey preached three times at the Greenfield school house near the Ulrey home and also a time or two at the Mound Branch school house, eight miles northeast.

Members in Douglas county who had learned to know Bro. Ulrey as he passed thru, were interested to know of his having found a new home, and in 1873, a few of the members living south of Lawrence decided to cast their lot with the members at Cana. Among them was Joseph Michael, a minister in the second degree. Bro. Michael preached with fervor and several baptisms resulted in the summer of 1873. There were always good audiences. The school houses at Mound Branch, Greenfield, and Highland were used for these services.

On October 18 and 19, 1873, a love feast was held at the home of J. C. Ulrey, and it was then that the Cana church was organized. It was called Cana because of its nearness to the headwaters of the Big Cana river, near

the east branch of which Brother Ulrey lived. Several of the members lived over east in Wilson county and perhaps two in Montgomery county. The members present at the organization were: John F. Hess and wife, Jeremiah Hollinger and wife, John A. Studebaker and wife, Joseph Michael and wife, Nelson Irwin and wife, Byron Mahorney, and Jacob C. Ulrey and wife. An election resulted in the calling of Brother Mahorney to the ministry and of brethren Ulrey, Studebaker, and Hollinger to the office of deacon. Jesse Studebaker of Anderson county and possibly Isaac Hershey were present to perfect the organization.

Brother Michael was ordained in 1874. In 1877 or 1878, he returned to Douglas county. Later in life he identified himself with the Progressives, and after spending his declining years in Lawrence, passed away in 1917. For a time, it seems, he was a sort of foreman of the Cana church, succeeding Isaac Hershey. Then Jesse Studebaker became elder in charge. He was succeeded by Sidney Hodgden. In 1884, Elder John Murray, a brother of the well known Samuel Murray, moved in from Marshalltown, Iowa. Brother Murray served as presiding elder until 1888, when he moved away. In 1887, S. N. McCann, who had attended the Annual Conference at Ottawa, spent some time among the Kansas churches. While thus engaged he held two revivals for the Cana church. In 1895, W. B. Sell moved into the congregation and did considerable preaching with good results. He remained about two years. He has since united with the Progressive Brethren. After Elder Murray's resignation (December, 1889), John Wise was presiding elder for a short time. From about 1889 to 1895, George W. Studebaker was elder. W. B. Sell served from 1895 to 1897. Since that time the following elders have been in charge: S. E. Thompson (1897-1903), George R. Eller (1903-1909), W. C. Watkins (1909-1913), John E. Crist (1913-1915), W. C. Watkins (1915-1919), John A. Campbell (1919-1920), and L. G. Templeton (1920-).

There was no church building in the early days and the Brethren met in private homes, barns, haysheds, and school houses. Cana, had, however, bought one-fourth

interest in a large tent, along with Cedar Creek, Fall River, and Verdigris, and this tent was moved from place to place for District Conference and love feasts. In the spring of 1903, a church was erected and in the fall of that year was dedicated by Elder S. E. Thompson. It is located slightly over five miles northeast of Grenola. The cost was about twelve hundred dollars, aside from the labor donated. Of this sum, John Schul, a German brother of ample means, gave one half.

In the latter seventies a number of Brethren families came in from Texas county, Missouri. Among them were Elder J. J. Troxel, who later moved to Conway Springs, and Elder W. D. Harris, now living (1921) at McClave, Colorado. Several members also moved in from Indiana and Illinois.

It was under the ministrations of George R. Eller (1900-1909) that Grenola reached her high tide. The membership reached almost one hundred, about one half of which was made up of young people. The church spread out in the avenues of Sunday School work, Christian Workers' Society, and missions.

Aside from the ministers already named, the following have been called at Grenola: Jacob C. Ulrey (1876), Lee Pottinger (October 12, 1880), Arthur Sell (December 1, 1894), Charles Gobble (December 1, 1894), Albert Stauffer (September 19, 1896), John C. Ulrey (August 27, 1898), William C. Watkins (1904), Frank Wyant (1907), and Jerry M. Lieban (1907). The following have been ordained to the eldership: Joseph Michael (1874), George R. Eller (November 22, 1903), William C. Watkins (January 2, 1908), and William M. Wise (January 3, 1913).

The Progressive movement in its beginning caused little stir in this congregation, but in its later developments perhaps withdrew some half dozen from the church. In 1885, the name of the congregation, in order to make it correspond to that of the town, was changed to Grenola.

HERINGTON

It was in the early eighties that the Brethren began locating near Herington, in Dickinson and Morris coun-

ties. In 1884, there were several Virginians living near Enterprise. One of them, Elder George S. Wine, came from Augusta county, Virginia. In the fall of 1884, Elder James R. Gish preached in the town of Herington. He said he found four Brethren preachers in the vicinity but that they had not yet ventured to hold meetings. When he left, however, they consented to become more active. The ministers were Dr. T. J. Nair, formerly of the Beaver Creek congregation, Rockingham county, Virginia, H. J. Smith, John Forrer, and S. M. Larkins. There were some thirty members, practically all of them Virginians or Danes. In 1888, out of a membership of about sixty, sixteen were Danes.

The members were expecting to organize into a congregation in March, 1885, and to build a church the following summer, but the matter was postponed over a year. Mr. Herington, the founder of the town, made a gift of a lot and five hundred dollars towards erecting a church. The church, located in town, was dedicated in September, 1887. On September 4, 1886, the organization was finally perfected with forty-five members. All of Morris county and a part of Dickinson were included in the Herington territory. Elders John Humbargar, J. D. Trostle, and George S. Wine officiated at the organization. J. D. Trostle was elected the first elder. He was succeeded by J. B. Shirk in 1890.

The membership was never large. Its zenith was reached perhaps in about 1888 to 1890, when there were some sixty members. In 1887, the Hope family, our first foreign missionaries, just returning from Denmark, settled within the bounds of the congregation on a farm purchased by funds advanced by hundreds of enthusiastic friends thruout the United States. Elder Hope died here on July 31, 1899, and is buried in the Herington cemetery. His family, after living a number of years in McPherson, removed to Hutchinson, where they still (1920) reside.

Herington was the home of brethren Larkins and Nair, both of whom were engaged in the real estate business. Their efforts drew many members away from Herington and served to deplete the church. A large emigration to Lordsburg, California, resulted.

Little is known of the activities of the congregation, but in August, 1888, Peter C. Peterson was called to the ministry in order to preach to the Danes. At the same time S. M. Larkins was restored to the ministry and Dr. T. J. Nair ordained. This ordination was subsequently set aside on account of its irregularity. Samuel Forrer was here elected to the ministry but eventually relieved of that office.

In 1900, pursuant to a request to District Conference, Elders George Manon and Benjamin Forney visited Herington to ascertain conditions. Their findings resulted in the disorganization of the church and the assignment of the members to the Ramona church, nine miles distant. The house of worship was torn down and rebuilt as the Holland house, now one of the church buildings of the Abilene congregation, and located fourteen miles southwest of the city of Abilene. A few members are still living in the city of Herington.

HUTCHINSON

The Brethren began their work in the city of Hutchinson in the year 1895, under the direction of Brother J. P. Harshbarger, who was for a time superintendent of the Old Folks Home at Darlow. Substantial aid was given to the project by the Pleasant View church. At first the services were held at 20½ South Main Street, but in the summer of 1896 they were moved to a church building. With varying fortunes the work progressed to the point that in 1909, the Mission Board of Southwestern Kansas and Southeastern Colorado called C. E. Wolf of Ottumwa, Iowa, to take charge of the mission, which remained a part of the Pleasant View congregation.

Brother Wolf arrived in Hutchinson on January 13, 1909, and the very next day began canvassing the city to ascertain the whereabouts of the members. He located fifteen of them. In the next ten days he had located twenty. The first Sunday he preached in a private house. The next week he leased the Seventh Day Advent church, located on the corner of Second Avenue and Popular Street. Brother Wolf labored for the mission for one year. In 1910, he went to Denver to engage in mission work. He now resides at Fresno, California.

From the time of Brother Wolf's leaving until the winter of 1912-1913, A. G. Miller, of Darlow, had charge of the mission. Then Oliver H. Austin, a student of McPherson College, looked after the work, Sister Grace Schul serving as city mission worker. From July, 1913, to May, 1914, Raymond C. Flory, a graduate of McPherson College, served the mission. In May, 1914, owing to the appointment of Brother and Sister Flory to the mission field of China, Hutchinson was again left without a minister. Sister Cora Boone (now Henard) did excellent work in the city from June, 1914, to 1916.

The Board was exceedingly fortunate at this juncture in securing a man for the place who is a master at organizing. For five years Brother O. H. Feiler had had charge of the church at Dorrance, Kansas, and that church had grown under his direction. On December 1, 1914, Brother Feiler took charge at Hutchinson. The growth of the work under his ministrations has been truly remarkable. He found but twelve members in the city when he took charge and in four years there were one hundred forty.

On December 31, 1916, the Hutchinson mission, until this time a part of the Pleasant View congregation, was separately organized as the First Church of the Brethren of Hutchinson, Elders A. F. Miller, and H. B. Martin perfecting the organization. Brother Feiler became elder in charge. The charter members were as follows: Theresa Albright, Edith Albright, Anna Baker, Harvey Brown, Mary Cline, Hanna Caldwell, G. L. Breon, Evelyn Breon, Leo Crisp, Bertha Crisp, Fay Crisp, Ernest Chase, Sister Chase, Ethel Chase, May Chase, Sophia Clark, Minerva Creighton, B. L. Dawson, Lametta Dawson, Inez Dawson, Hollis Dawson, Grandma Perry, Lydia Fahnestock, O. H. Feiler, Alma A. Feiler, Helen E. Feiler, Carrie M. Feiler, Fannie Ferrell, Helen Ferrell, Maud Garrison, Elsie Hicks, Ivan Jones, J. C. Kagerice, Mary Kagerice, Isaac Kagerice, Samuel Keckler, Sina Keckler, Mary Kint, M. A. Kilgore, A. F. Miller, Kate Miller, Mamie Miller, Grandma Pritchard, Martin Pritchard, Anna Pritchard, Hiram Pangborn, John Pangborn, Thomas Sampson, Minnie Sampson, Grace Samp-

son, Luella Sampson, Frank Schroll, Mary Schroll, Ernest Schroll, Gertie Schroll, Albert Smith, Jewell Smith, Mary Snyder, Lelia Snyder, Harry Steward, Carrie Steward, Edith Terry, LeRoy Terry, Cecil Terry, Charley Trotter, Mabel Trotter, Bessie Trotter, Floyd Trotter, Virgil Trotter, Samantha Wirts, Frank Yardley, Clifford Yardley, Alva Stetler, Emma Stetler, Ira Tracey, Calvin Tracey, Sister Tracey, Lila Tracey, Albert Tracey, and Wallace Tracey.

Three-fourths of the membership at Hutchinson in 1919, was made of persons baptized by Brother Feiler who knew nothing prior to their conversion regarding the faith and practices of the Brethren. From 1915 to 1918, there were ninety-nine baptisms. Persistent personal work, supplemented with Bible study and work with the children, has been the explanation of much of Brother Feiler's success. Employment is always to be found in this city of twenty four thousand and many of the Brethren have bought homes. Several retired members are living near the church.

On March 2, 1911, the Pleasant View church appointed A. F. Miller and Wilmer Keedy solicitors for money for a church in Hutchinson. Two thousand dollars was the goal and over eleven hundred was raised at the council at which the solicitors were appointed. The church was erected in 1911. It is located on the corner of Eighth and Ford streets.

Two ministers have been elected in this congregation. They are Darrell Flora and Thomas Templeton, both of whom were installed into the ministerial office on April 11, 1920. In the summer of 1921 Brother Feiler gave up his position in Hutchinson to take charge of the church at Navarre, Kansas.

INDEPENDENCE

The early records of the Independence church are not available, but so far as is known the congregation was organized in 1875. The territory included Montgomery county and a part of Wilson county. Among the first Brethren settlers were the families of A. G. Empfield, Betts, Swearington, Sanders, Samuel Havener, Fritts, Megees, Michael, Miller, Early, and Beekly. They were

induced to come to Kansas by the prospect of getting cheap land. Most of the members were from Indiana and Ohio. The organization was perfected by Elder Sidney Hodgden, of Galesburg, Kansas.

In 1877, there were only four members living in the city of Independence. In 1881, there were ten in the city and twelve more in the country. In the summer of 1884, the church was built on the corner of Sixteenth and Myrtle streets. Prior to that time services were held at the Empfield home and possibly at other places.

Sidney Hodgden was elder in charge from the date of organization until January 4, 1890. Charles M. Yearout succeeded him. Then the minutes are silent until January 7, 1893, when we find Caleb J. Fogle in charge. After that date until 1910, the following elders served at various times: S. E. Thompson, Leonard Wolfe, George R. Eller, E. E. Joyce, and E. D. Root. On January 7, 1910, W. H. Miller became elder in charge and has retained that position up to the present.

Of the ministers elected at Independence, the following data is available: I. L. Conner was elected on October 14, 1888; David Betts was elected on October 28 or 29, 1893; O. O. Kirkham was reinstated in the ministry on January 7, 1911; Ross Franklin was elected on April 5, 1913; John B. Denny was elected on May 4, 1919; and Chas. Cline in 1920. Both Kirkham and Franklin are now out of the church. Brother Denny came to the Church of the Brethren from the Baptist church. He has proved himself a minister and evangelist of great ability. There have been two ordinations: Caleb J. Fogle (September 27, 1890) and W. H. Miller (November 10, 1905).

Evangelistic efforts have been held in the Independence church by such men as Charles M. Yearout, W. H. Leaman, George R. Eller, Charles A. Miller, W. H. Miller, James Hardy, O. H. Austin, M. S. Frantz, J. S. Sherfy, A. J. Smith, E. D. Steward, and D. S. Clapper.

The membership has fluctuated considerably. In 1893, there were fifty-seven members; in 1898, seventy-two; in 1908, fifty-two. The present (1919) membership is one hundred seven. There are about eighteen isolated members.

The members moved away in such numbers that in 1905, at the request of the few who remained, the District Mission Board of Southeastern Kansas placed W. H. Miller and wife in charge of a mission in the city. They found but three members — all of them sisters. The church building was dilapidated. The first Sunday evening the congregation numbered six. By January 29, 1907, there were twenty-four members and the church had been remodeled. In January, 1907, E. D. Root and wife took charge of the mission, succeeding the Millers. Since 1908, the church has been self-supporting.

Independence has done much extension work. Several outlying appointments have been under its care. One of them was at the Pleasant Valley school house, two miles from the town of Liberty and near the home of Joel W. Eikenberry, a minister. There were once fourteen members at this point, although at present there are but five reported. For a time services were held at Liberty twice a month.

As has been intimated, there have been many losses by emigration. In 1908-1909, nineteen were disowned. Gains have been about equal from members' families and from non-members.

The C. W. B. is very active. Along with the other bands of the district, it shares in the support of Sister Emma Horner Eby on the India mission field. There are two active Gospel teams — one of the brethren and one of the sisters. There is need of more room in the church building.

The present (1920) ministerial force consists of Elder W. H. Miller, J. W. Eikenberry, John B. Denny, George W. Holmes, and Chas. Cline. There are six deacons. Since January 7, 1910, Pella Carson has been church correspondent.

KANSAS CENTER

The Kansas Center church was an offspring of the Salem church. It was in the fall of 1885, that J. N. Dresher and J. P. Vaniman went from Gardner, Kansas, to buy land in Rice county. In the spring of 1886, the two families moved and located east of the town of Lyons, thus becoming the nucleus of the future congregation.

These two families were not long alone. In the fall of 1886, Elder Jonathan Brubaker of eastern Tennessee, along with his family, including three married daughters, arrived in Rice county. Henry T. Brubaker was also in the party. The Brubakers had been in Nebraska, were disappointed, returned to Tennessee, but again came West. Arriving at McPherson, they were directed by Bro. Frank H. Bradley to Lyons. Later, there came a delegation of members originally from Roanoke, Va., consisting of Elder Moses Brubaker and family, along with two sons-in-law and their families. Still later several members moved in from Indiana. As before indicated, these Brethren all held membership in the Salem church. Kansas Center church was the third church formed out of the Salem congregation since August, 1885, but the mother congregation still had seventy members.

Permission having been secured from Salem, the Rice county members met in business meeting — eighteen in number — on May 31, 1886, and effected an organization. Among those present from the Salem church were L. E. Fahrney and P. J. Trostle. J. D. Trostle presided. Sadie Dresher was elected clerk and held that position until 1909, when the Dresher family moved to McPherson. The meeting was held in the St. John school house, about three miles southeast of Lyons. Of the charter members the following names are at hand: J. N. Dresher and wife, J. P. Vaniman and wife, R. O. Boone and wife, I. S. Brubaker and wife, Moses E. Brubaker and wife, J. F. Riffey and wife, John and Ezra Brubaker, and Nannie and Lizzie Brubaker. Moses E. Brubaker became elder in charge. Many of the members were in the prime of life and most of them are still living (1920).

Until the erection of the church, services were held in the St. John and Hebron school houses. The first love feast was held at the home of I. S. Brubaker, on June 11 and 12, 1887. It was some time during the fall of that year that the first Sunday School was organized at the Hebron school house, with Henry T. Brubaker as superintendent.

School houses proved unsuitable for church services, and the long and faithful efforts of the members were

rewarded when, in 1890, a substantial church arose three and one-half miles northeast of Lyons. It was built on the northwest corner of the J. N. Dresher farm. The cost was one thousand dollars. The dedicatory sermon was preached by Elder Andrew Hutchison on July 6, 1890. The house was built largely by the membership. When it came to the painting, four sisters wielded painters' brushes with pleasing effect.

The ministers were busy in these early days. At least five preaching points were sustained by the Kansas Center church, many of them for a considerable length of time. On Sunday mornings it was the custom of the preachers to scatter out to the several school houses where services were held. One of the first appointments was at the Climax school house, nine miles northeast of the church. It was probably in the winter of 1888, that I. H. Crist held a three weeks' revival at this place with good results. Regular appointments were also filled at the Victoria school house, eleven miles northwest of the church. There were two Brethren families from Pennsylvania living near the Santa Fe school house, about nine miles southwest. Their request for preaching services was granted. The Mendon school house, located six miles east, was used as a preaching point for some years by I. S. Brubaker, who held Sunday afternoon services. It was apparently not a very productive field. There were services held for a time at what was called by some the Horn school house, eight miles east of the church, but it was the first of the outlying appointments to be dropped. It finally came about that the services other than those at the church were discontinued, and in the following order: Mendon, Victoria, Santa Fe, and Climax. The reasons for the discontinuance of these other services were the waning membership and lagging interest in the church incident to the dissipation of the energies of the membership, the opposition of a considerable portion of the membership, and above all the death of Jonathan Brubaker and the moving away of Moses E. Brubaker. The church had really attempted to do too much in reaching out for appointments.

The following Brethren have been elected to the min-

istry: Henry T. Brubaker (September 19, 1891) and Benjamin F. Brubaker (November 15, 1902). There was but one ordination; namely, Henry T. Brubaker (November 15, 1902).

The following elders have presided over the congregation: Moses E. Brubaker (May 31, 1886-February 12, 1898), Jonathan Brubaker (February 12, 1898-May 5, 1899), M. Keller (May 5, 1899-May 16, 1903), and Henry T. Brubaker (May 16, 1903-), and Ellis M. Studebaker.

Few congregations in Kansas have been more thoroughly depleted by emigration. There were several causes. The cheaper lands of the West, and of Oklahoma especially, were very attractive. In about 1908, four families of members left for Cordell, Okla. But the educational facilities afforded by McPherson College led several families to move to that place and few if any of them returned to the home church.

The distinctive contribution of the Kansas Center congregation is by no means negligible. To have received a whole generation of members' children into the church is a feat that few churches can duplicate. Few, like Kansas Center, have furnished forty-four students for McPherson College. Two good families took an active interest in a crippled young man, Jackson Minnick, and looked after his education. Later he united with the Brethren, became an active member, and from 1903, until his death in 1909, was probate judge of Rice county. Kansas Center was for years the home of Ernest D. Vaniman, missionary to China. While a member of this congregation J. N. Drescher became a member of the District Mission Board, on which Board he is still (1920) serving.

After several prolonged and vain attempts to keep the work of the church alive at Kansas Center, the District Conference authorized the disorganization of the church. This was accomplished (1919) by Elders J. J. Yoder and W. A. Kinzie. The church building was sold.

KANSAS CITY

Although the Brethren began work in Kansas City, Missouri, in April, 1871, thru the efforts of D. B. Gibson

and D. D. Sell, it was at a comparatively late date that they entered Kansas City, Kansas. It was in 1888, that the General Mission Board, thru its Secretary and Treasurer, D. L. Miller, wrote Elder I. H. Crist of Olathe, sending him money to enable him to go to Kansas City to hold services. There were but two members in the city at that time — Brother and Sister S. C. Keim, but an opera house was secured and services were first held on December 12, 1888. Later, Brother Crist secured the use of a hall. In August, 1890, the first applicant was baptized.

The Kansas City church was organized on November 20, 1897, by Elders I. H. Crist, I. L. Hoover, and George E. Wise. There were thirty-eight charter members, of which number the following names are recalled: S. C. Keim and wife, William Holsinger, W. T. Nininger and wife, Jacob A. Brugh, Elizabeth Dierdorff, Judith Strickler, William A. Garber, sr., William A. Garber, jr., John Hurnie, D. G. Sell and wife, Mattie Miller, and Sylvester Miller and wife. Both Kansas City, Missouri, and Kansas City, Kansas, were included in the new congregation, of which Brother Crist became elder. With the exception of one year he was in charge until he left the city in February, 1916.

The Brethren soon bought a lot and a house of worship was erected on the corner of Central Avenue and Boekee street. The house and lot cost \$2,000. The church was dedicated by S. Z. Sharp on March 26, 1899. At first all the members in Kansas City worshipped at Central Avenue. The work prospered. From the beginning to 1915, four hundred eighty had been baptized. Brother Crist's record further shows that he had made 19,914 visits into homes, had preached 2,120 sermons, had preached 151 funerals, had anointed 117 persons, had presided over 124 councils, had attended 48 love feasts, and had performed the marriage ceremony for 304 couples. In 1915, there were eighty-six members at Central, eighty at the Armourdale mission, and fifty at the First Church of the Brethren in Kansas City, Missouri.

In 1903, the city was visited by a very high flood which brought distress to thousands. There were four-

teen members in the flood district. They lost everything except the clothing on their backs. Bro. Crist received much clothing and bedding for the sufferers and about fourteen hundred dollars in cash.

In 1904, while James M. Neff was connected with Central Avenue congregation, he started a mission in Armourdale. It was originally located in an old store at Fifth and Shawnee streets, but was later moved to 719 St. Paul Street, in Armourdale. Brother Neff's idea was that workers might be developed thru the medium of the mission for service at Central Avenue. Josie Powell, now a missionary in India, was, along with Mrs. Sarah Latzenhiser, the first to be in charge of Armourdale mission. Work was begun in the summer of 1904. Brother Neff was compelled because of ill health to quit the work in the spring of 1905. In his thirteen months' stay, thirty-seven had been baptized and twenty-one had been received by letter. In the spring of 1907, the District Mission Board bought a church building with five rooms attached, situated, as stated before, at 719 St. Paul Street. While the mission was supported by the district, Central Avenue church extended more or less aid and encouragement.

For a number of years Elder Crist and wife had charge of the mission. Other workers associated with it were Cora Wampler, Jennie Mohler, Viola Cline, E. F. Sherfy and wife, Elva Miller, James Shriver and wife, and Mrs. Barker. On December 18, 1911, the District Mission Board organized the mission into a distinct body. Its territory included all of Kansas City south of the Union Pacific Railroad, part of the city south of the Kansas river, and all of Rosedale. There were seventy-six members. On March 26, 1914, S. B. Howard was elected to the ministry in the new congregation. E. S. Coffman began work as pastor on March 24, 1917, and served until March 1, 1918, dividing his time between Central Avenue and Armourdale.

The following ministers have been elected at Central Avenue: W. A. Garber (January 1, 1898), A. C. Brubaker (May 6, 1900), Lawrence Risk (1903), O. R. McCune (April 29, 1905), Albert Eastwood (April 29, 1905), W.

P. Strole (April 2, 1910), and Ernest Goens (March 25, 1914). The only ordination is that of O. R. McCune, who was advanced to the eldership in 1915.

Upon the removal of Elder and Mrs. Crist from Kansas City in 1916, Elder Benjamin Forney took up the work at Armourdale for a time. When he left in 1917, Elder Chas. A. Miller, formerly of the Scott Valley congregation, took charge. Brother Miller is still identified with the Armourdale church.

LABETTE

In the seventies Labette county became well known to the Brethren in general, with the result that a large immigration was turned to this part of the state. In December, 1871, J. W. Eikenberry came to Labette county a second time. He located about two miles from the Bowman school house. At least as early as the winter of 1871, Sidney Hodgden, of Neosho county, was preaching at the Bowman school house. A minister named William Hubble lived seven miles southwest of Parsons. He was a son-in-law of Isaac Hershey. The Brethren in Labette county were considered members of the Neosho church near Galesburg.

The Labette church was organized by Elder Hodgden in December, 1878, at the home of Salome Krieghbaum. Among the twenty-three charter members were J. W. Eikenberry and wife, S. D. Reniker and wife, Joseph Wall and wife, Salome Krieghbaum, O. E. Loshbaugh, Sarah Loshbaugh. Brethren Eikenberry and Reniker were ministers. S. Hodgden was chosen elder in charge. The first communion service was held in a hayshed belonging to Harrison Rickels, south of Hackberry Creek, in 1879. C. H. Kingery, a minister, moved into the Labette congregation from Camden, Indiana, in 1879. He later became elder in charge of the church. S. D. Reniker was expelled from the church.

For various reasons Labette church declined. In 1890, there were thirty-five members. In 1903 the name Labette occurs for the last time in the records of the district. The organization was perpetuated under the name of Altamont. The reader is referred to that church sketch for further and later information.

LARNED (City)

This church began as the Larned mission, the country church six miles south of the city of Larned coöperating with the district mission board of Southwestern Kansas and Southeastern Colorado in its upkeep. The first sermon was preached on December 20, 1908, by Elder J. Edwin Jones, who had been called from Grundy Center, Iowa, to take charge of the work and had arrived in Larned on December 8.

Services were held in the pastor's house since there was no church building available. There were seventeen members when Elder Jones took charge. They were: John Brunk, Ida Brunk, Fred Weimert, Pearl Parker Weimert, Lura, Lela, Mary, and Margaret Weimert, Grace Weimert, S. S. Fasnacht, Sarah Fasnacht, Ruth Fasnacht, Calvin Burger, Lizzie Teeter, John Murray, Minnie Murray, and Jennie Bishop. These members represented eight families.

Early in the spring of 1909 work was begun on a fine brick church on East Seventh street. It was finished the first week in October and dedication services were held on October 10, 1909, President Edward Frantz of McPherson College preaching the dedicatory sermon. There were 300 persons present at this service. The church building is modern in every respect.

Under Bro. Jones's able leadership the mission grew. Before November 26, 1912, twenty-five were added by letter and twenty-two by baptism. This encouraging growth led to a decision to organize the mission into a church. Accordingly, on November 26, 1912, with Elders Henry T. Brubaker and Michael Keller present, the organization was perfected. Several of the mission members had moved away before this date, but Elder E. S. Fox and wife had moved near the city. There were, therefore, about fifty-six members to form the new church. At the time of organization Calvin Burger and John Brunk were elected to the deacon's office. The original membership of the church was largely from Missouri, Iowa, Kansas, and Pennsylvania.

On September 1, 1914, Elder Jones severed his connection with the Larned city congregation to accept a

call from the district mission board to work in the Wichita mission. For several months there was no pastor. Then Elder Jacob M. Boaz of Pennsylvania assumed the pastorate, which he held until August 1917, when he became pastor at Long Beach, California.

One difficulty which the pastors have experienced at Larned was the necessity of creating a city church out of country people. But steady growth has resulted from their labors. In January, 1916, there were seventy members. The greatest losses of membership were occasioned by members removing to California. Some have also gone to Texas and others to the East. Within the past year seventeen letters have been granted. The membership reported in 1919 is fifty-three. E. S. Fox is the present elder in charge. He was ordained here on January 20, 1914.

Brother Boaz was succeeded in the pastorship by Clarence E. Schrock, who remained but a short time. Lonnie L. Alger is at present (1920) the pastor.

LARNED (Rural)

The territory of this church was originally included in that of the Eden Valley congregation. It was largely thru the efforts of D. S. Bowman formerly of the Sandy Creek church, Ohio, that members were induced to settle south of Larned. This occurred in about the year 1903-1904. Among those moving to the community was Elder George W. Weddle and family. Brother Weddle is a native of Virginia but had lived in several places in Kansas. Other ministers who soon moved in with their families were Michael Keller, E. S. Fox, John Clapper, D. B. Martin, and J. W. B. Hylton. Besides these there were S. E. Arnold and wife, Isaac Arnold and wife, I. Bowser and family, B. F. Baker and family, John Bishop and wife, D. M. Eller and family, W. W. Horning and family, D. Martin and wife, Ira Martin and wife, Emry Martin and wife, Roy Price and family, Irene Rupp, L. C. Weddle and wife, and F. E. Weimert and family.

There was a total of fifty-nine members on the day of organization. On September 16, 1905, Elders M. J. Mishler and Henry T. Brubaker met with the members and perfected the organization.

Services had been held, however, for some years previous to the date indicated. Brother Bowman and family, in connection with some of the Mennonites in the neighborhood, organized and conducted a union Sunday School in the Eureka school house, three miles east of the location of the present Larned (country) church. Occasionally Brother Bowman used to get a Brethren preacher to come to conduct services. After the coming of Brother Weddle, the Brethren and Mennonites held preaching services alternately. This plan was carried out until the year 1905, when each of the denominations dedicated its own church building. The Brethren church was dedicated on Easter Sunday by J. J. Yoder. It is situated six miles south of Larned.

As soon as the Brethren had their own church they began to have preaching, Sunday School, and Christian Workers' meetings each Sunday. The first Sunday School superintendent was D. M. Eller. The church continued to grow, until in 1908 there were a number of members living in the city of Larned. Thereupon, the Mission Board of the district decided to establish a mission, choosing Elder J. Edwin Jones of Grundy Center, Iowa, as its head.

Brother Weddle continued to have charge of the rural church until 1908, when Michael Keller succeeded, in which capacity he still serves. In the summer of 1909, Elder Weddle and four other families moved to Bloom, in Ford county, and thus became the nucleus of another church. For some years Walnut Valley, greatly depleted in membership, has been more or less dependent upon Larned for its preaching services. Brother Keller has looked after its wants with great fidelity.

The following ministers have been chosen in the rural church: S. E. Hylton (June 13, 1911), W. M. Cline (September 10, 1917), and Walter H. Baker (September 10, 1917).

In 1919, a membership of seventy-nine was reported. Great drains on the membership were made in 1920 due to emigration to California and other places.

LAWRENCE

The Brethren first held services in Lawrence in 1880. Elder M. T. Baer began a series of meetings in the Unitarian church in that city on January 20, of that year. He left before the revival was completed, however, and Joseph Michael and Ephraim Shuck continued the preaching. Apparently there were no visible results. There were at that time twelve or fifteen members in Lawrence. They held membership in the Pleasant Grove congregation.

For some years services were held in the Free Methodist church and in a school house in the south part of the city. The state university brought to Lawrence numerous young members, among them several ministers. Thus, from time to time the church had the ministerial services of J. Z. Gilbert, L. D. Ikenberry, S. J. Miller, and George D. Kuns.

On December 8, 1900, the members were separately organized by Elders I. L. Hoover and J. S. Mohler. The charter members were H. Breese and wife, E. Hertzler and wife, Mrs. C. Kleinfogle, J. N. Eberhart and wife, Omar Harshman, and S. B. Katherman and wife. I. L. Hoover became elder in charge.

There was no regularly supported minister until the winter of 1911, when L. H. Root and wife, under the direction of the District Mission Board of Northeastern Kansas, took up the work. Bro. Root, however, remained but a short time. Then Elder Benjamin Forney, formerly of Abilene, Kansas, took charge of the work. In the summer of 1918, Elder Frank E. McCune, formerly of Muncie, Indiana, became pastor. Brother McCune is a graduate of Ottawa University. His pastorship continued until the fall of 1919, when he assumed charge of the church at Mount Morris, Illinois. Since November 22, 1919, Brother Earl M. Bowman has been pastor.

In the fall of 1916, Elder W. L. Eikenberry of the University of Chicago became a member of the faculty of the University of Kansas and entered into the activities of the congregation, occasionally occupying the pulpit and regularly teaching a Sunday School class. During the school years, 1916-1918, Professor J. A. Blair, a member of the faculty of McPherson College, was associated with the work of the church. John H. Hoover, a graduate of McPherson College and a graduate student in the University of Kansas,

for two years did acceptable service for the congregation.

A great handicap to the growth of the church for many years was the absence of a church building. Finally, largely through the efforts of the Aid Society, an organization dating back to the very beginning of the church, a lot for a building was bought (January, 1903). Solicitation in the district brought sufficient funds to erect a building. A commodious church is located on the corner of Fourteenth and New Hampshire streets. It was dedicated by Elder D. A. Crist on December 10, 1911. The indebtedness was entirely removed in 1917. The present membership (1919) is forty-three.

Elders in charge have been I. L. Hoover (Dec. 8, 1900-Jan. 10, 1903), C. J. Hooper (Jan. 10, 1903-Feb. 12, 1910), and H. L. Brammell (Feb. 12, 1910—).

LIMESTONE

Whether Limestone was ever an independent congregation or not is a matter of some uncertainty, but Howard Miller, in his "Record of the Faithful," says it was organized in 1877, with a membership of forty. It seems, from meager data at hand, that Limestone was at first a part of the Burr Oak and White Rock congregations, but since their territory covered about one hundred and thirty miles east and west, it was necessary that something be done to care for the members living about twelve miles south of Burr Oak.

In the latter seventies there were a number of Brethren living in Limestone and Ionia townships, south of Burr Oak. Among these members were Alex. Zantz and wife, Brother and Sister Hively, George Montgomery and wife, Sister Peters, Caleb Kinzie and wife, David Ballard and wife, Sister Teeter, Daniel Gish and wife, Peter Wolfe and wife, David Dale and wife, Daniel Firestone and wife, David Root and wife, and Elias Dale.

As far as is known four ministers were called at Limestone. They were Jacob Shuler, William Austin (1879), Jacob Basehore, and Elias Dale. The last named was elected on October 1, 1884. "The Brethren at Work and Register," published in 1882, lists the following ministers as living at Ionia, presumably within the Limestone church: Absalom Deeter, George Montgomery, Andrew Root, and Jacob Shuler.

J. L. Switzer says that nearly all of the Limestone members went to Missouri. A number, however, "took a stand" with the Old Orders in 1882, under the leadership of George Montgomery, who, with Jacob Shuler, is now a minister in the Eight Mile congregation of that church, in Franklin county. Probably twenty-five identified themselves with the Old Orders, who established a church under the name of Limestone, but which is now defunct.

LONE STAR

Lone Star is a village located about twelve miles southwest of Lawrence, in Douglas county. For many years there has been a union Sunday School kept up here in a school house, the Brethren co-operating with the Progressives and others in its maintenance. In August, 1916, through the efforts of a few Brethren of the Washington Creek congregation (to which the Lone Star members belonged), C. S. Garber of St. Joseph, Mo., came for a three weeks' revival meeting. This series of meetings was held in a tent in a grove at Lone Star. There were many converts. Agitation soon arose for a church building. A commodious, up-to-date structure was erected near the place where the revival had been held and it was dedicated by President D. W. Kurtz of McPherson College on July 14, 1918. On January 15, 1921, Lone Star became a congregation separate from Washington Creek and also included in its membership the former Pleasant Grove members. L. H. Griffith is at present (1921) the minister in charge.

McLOUTH

As a separate congregation, McLouth is one of the youngest in the state, but for many years there have been members in the community who held membership at Ozawkie. The earliest Brethren settlers were David Kimmel and wife and H. H. Kimmel and wife, all of whom came from Ohio, the former in the spring of 1867 and the latter in about 1881. Another of the early members was Abraham L. Bowman, a minister, formerly of the Sugar Creek church at Auburn, Ill. Bro. Bowman died in 1887.

In 1882 there were some twelve members in the neighborhood and they had preaching three times a month. In December, 1882, I. H. Crist of Olathe held a series of meet-

ings three miles north of McLouth. There were soon twenty-five members on the list. Bro. Crist conducted another revival in November, 1893, in the Round Grove school house, three miles north of McLouth.

The church building was erected in the town of McLouth in 1894 and was the joint property of the Church of the Brethren and the Brethren (Progressive). It was dedicated on December 25, 1894. The Progressives had organized on April 2, 1892, with W. J. H. Bauman as bishop. In 1901, there were sixty Progressives in the local church.

The organization of the McLouth church occurred on the evening of September 4, 1917. Elders I. L. Hoover, H. L. Brammell, and W. O. Beckner perfected the organization. The charter members were H. H. Kimmel and wife, J. H. Martz and wife, D. Earl Bower, Luther Willcot and wife, Sarah and Van Vandruff, A. M. Bricker and wife, and U. S. Large and wife. I. H. Crist, who became pastor on April 15, 1917, was elected elder in charge. The deacons were H. H. Kimmel and A. M. Bricker. The membership in 1918 was thirty-seven.

From 1909 to 1914, George D. Kuns served McLouth as pastor. Upon leaving he became pastor of the First Church of the Brethren in Philadelphia, Pa. He is a graduate of McPherson College with the class of 1904, and a graduate of the Divinity School of the University of Chicago. From January 1 to June 19, 1915, C. S. Garber served as pastor. Bro. Crist served as pastor and elder from 1916 until April, 1919, when, owing to a break-down in his health due to the Spanish influenza, he moved to Middleburg, Florida, to remain indefinitely.

In the cemetery near the church are buried the following ministers who served the church in days gone by: David Kimmel, Abraham L. Bowman, J. Edward Smith, and J. R. Kimmel.

McPHERSON

No one seems to remember exactly when the Brethren first began to hold services in the city of McPherson, but in the spring of 1876, Joseph Elliott of Peabody began holding regular monthly appointments in a school house about nine miles south of McPherson. Nine were baptized that summer. It is also known that L. E. Fahrney of the Ninescah (now Salem) church preached in McPherson in an early day.

In 1882, C. W. Brubaker, formerly of Lancaster county, Pennsylvania, but then living near Galva, Kansas, said there were about a dozen members living in McPherson county. Bro. Brubaker had lived in the county for about seven years. There was no resident minister but George W. Thomas of Peabody came to preach every four weeks. In the fall of 1882, the scattered members expressed themselves willing to give at least fifteen dollars to have a preacher come to hold a revival. Occasional services were held at various school houses by such brethren as John Forney, J. D. Trostle, and L. E. Fahrney.

Members seem to have come in gradually. On May 13, 1885, at least seventeen Brethren arrived at Galva from Pennsylvania. On July 27, 1885, J. A. Brugh, living near Galva, wrote as follows in the Gospel Messenger: "We, the McPherson Brethren, will meet on the 22nd of August to organize a church. Also in the evening on the same day [we] will hold our Love Feast if the Lord is willing. It will be at Bro. Masterson's two and a half miles south and one and a half east of Galva——." According to announcement this meeting was held at the home of Joseph S. Masterson, in Empire township. Elders J. D. Trostle, John Forney, and Daniel Hollinger were present and assisted in the organization. Twenty-three members were reported in the county. J. D. Yoder of Hayes township was clerk of the meeting. J. D. Trostle was elected elder in charge. Frank H. Bradley and Casper Hosfelt were the only ministers of the Brethren in McPherson county, but at the organization of the church Jacob A. Brugh was elected to the ministry. Joseph S. Masterson was at the same time elected a deacon. Bro. Masterson's corncrib was used to house the communicants on the evening of August 22. The charter members were J. D. and Sara Yoder, J. S. and Fannie Masterson, Michael and Mattie Wieland, David and Mary Ginder, Jacob A. Brugh, John A. and Minerva Moomaw, J. W. Mishler, Chris. C. and Kate Brubaker, Frank and Adra Bradley, Casper and Lydia Hosfelt, Maria Hosfelt, Fannie Masterson, J. S. and Anna Nornhold, and Lydia Huey. These members were originally a part of the Peabody and Ninescah congregations.

Early council meetings were held at the Scrabble Hill and Flora Hill school houses and at the homes of the mem-

bers. On February 5, 1887, two committees were appointed to select suitable sites for church houses and graveyards—one of each in both the east and west ends of the congregation. The site selected for one church was the corner just north of the Diamond school house. This was known as the East McPherson church building. The other site was the northwest corner of section seven, Groveland township. This was called the Monitor church.

Strictly speaking, the history of the McPherson church proper begins with the establishment of the college at McPherson in 1887. The summer of that year brought a number of members to the city. In March, 1888, there were seventeen Brethren families in McPherson. Until April 7, 1888, the Swedish Mission church was used for services. On the date indicated a church meeting was held in the first building erected on the college campus, now known as Fahnestock Hall. Henceforth, all services in McPherson were held on the campus, Sharp Administration Hall, however, being eventually used. The first revival was held in January, 1888, by M. M. Eshelman and F. H. Bradley.

Convenience soon dictated that East McPherson and Monitor be made separate churches. The former is now disorganized but the latter is one of the strongest churches of the state. The McPherson church has always been one of the largest in the state because of its large student membership. In 1920 it had about three hundred members.

No church in Kansas has elected more men to the ministry than has McPherson. The following list is probably almost complete: C. E. Arnold (August, 1894), S. Ira Arnold (April 5, 1909), Paul K. Brandt (February 19, 1917), Amos R. Boone (February 18, 1918), A. O. Brubaker (April 9, 1908), Warnie Brubaker (February 17, 1919), J. A. Brugh (August 22, 1885), John A. Clement (1902), Foster W. Cline (April 3, 1905), Andrew J. Crumpacker (April 1, 1907), Harry C. Crumpacker (April 1, 1907), Herbert J. Detrick (April 2, 1906), Grover C. Dotzour (April 3, 1911), Samuel S. Ebbert (February 18, 1918), Enoch H. Eby (May 16, 1900), Edward Frantz (March 21, 1891), J. Clyde Forney (April 6, 1914), James Z. Gilbert (January 9, 1892), Ernest L. Ikenberry (February 19, 1917), Galen Jones (April 19, 1915), J. Estel Jones (April 19, 1915), Frank P. John (April 5, 1909), George D. Kuns (January 4, 1897),

Beauford F. Miller (January 17, 1921) Sebastian C. Miller (April 3, 1905), Frank E. Mohler (February 19, 1917), Harvey H. Nininger (April 3, 1911), Conrad D. Rasp (April 2, 1906), Harvey Snowberger (April 9, 1908), Jonathan D. Schmidt (April 19, 1915), Joseph B. Shirky, Henry R. Stover (February 17, 1919), B. S. Trostle (April 1, 1907), John E. Throne (April 2, 1906), Ernest D. Vaniman (April 5, 1909), Francis A. Vaniman (January 9, 1892), and Edward B. Van Pelt (February 17, 1919). Brethren Clement, Cline, Trostle, and F. A. Vaniman did not accept the ministry. The names of brethren A. J. Crumpacker, H. C. Crumpacker, Harvey H. Nininger, Frank E. Mohler, and C. D. Rasp are now dropped from the ministerial list. The following have been ordained in the McPherson church: C. E. Arnold (May 21, 1898), Oliver H. Austin (April 3, 1916), William O. Beckner (October 8, 1916), Isaac S. Brubaker (January, 1901), Frank H. Crumpacker (September 16, 1907), Arthur J. Culler (November 16, 1914), Edward Frantz (April 14, 1897), J. P. Harshbarger (May 21, 1898), E. B. Hoff (April 14, 1897), Ellis M. Studebaker (January 6, 1913), and A. C. Wieand (May 21, 1898). The church has been successively in charge of the following elders: J. D. Trostle, A. M. Dickey, Levi D. Mohler, Isaac S. Brubaker, and E. E. John.

At various times the congregation has kept up several outlying appointments, such as Bridgeport, West Kentuck, Centennial, and Elyria. Some of our ablest young ministers began their careers in filling these appointments.

Much might be said of the great talent developed for the Church of the Brethren in the McPherson church. It was in this church that C. E. Arnold, Edward Frantz, J. H. B. Williams, W. O. Beckner, H. C. Crumpacker, and J. Edwin Jarboe preached their first sermons. It was here that missionary zeal seized such students as Gertrude Ryan, E. H. Eby, Emma Horner Eby, F. H. Crumpacker, Anna Newland Crumpacker, George W. Hilton, Blanche Hilton, Emma Horning, Daniel L. Horning, Martha Daggett Horning, Ernest D. Vaniman, Susie Neher Vaniman, Andrew T. Hoffert, Raymond C. Flory, Lizzie Neher Flory, S. Ira Arnold, Lulu Ullom, Samuel B. Bowman, Pearl Stauffer Bowman, and others who have carried on the great missionary program.

It was not until 1907 that the McPherson church employed a regular pastor. Frank H. Crumpacker was the first supported pastor. He served from November 15, 1907, to April 6, 1908. From 1909 to 1912 J. J. Yoder was pastor. On September 1, 1914, A. J. Culler, B.D., Ph.D. became pastor, which position he held until the spring of 1921. From April, 1919, to January 26, 1920, Dr. Culler was absent from his pastorate while superintending the work of relief for the Church of the Brethren in Armenia. Under his leading the congregation has experienced substantial growth.

Although numerous moves were made toward the erection of a church in the McPherson congregation, it was not until February 18, 1918, that the following building committee was appointed to lay plans for a one hundred thousand dollar church: A. J. Culler, S. P. Crumpacker, F. P. Detter, Sadie Dresher, Susie Heaston, Joseph Andes, J. A. Flory, F. A. Vaniman, and A. K. Curtis. Work was begun on this building on November 4, 1920. The places of Brethren Detter and Flory on the committee were filled by E. W. Keim and Ammon Swope.

MAPLE GROVE

The details of the origin of this church are unique and are to be found in chapter four of this book. Suffice it to say here that Maple Grove was a colony of Brethren organized in Montgomery county, Iowa, to settle in Kansas. N. C. Workman was the guiding spirit of the enterprise.

Chapter four traces the experiment through the trying times of the year 1879-1880. The year 1881 apparently brought better prospects for the church, in spite of the spirit of division so prevalent in the church in general. "Conservatism and Progressionism," wrote N. C. Workman, "are scarcely mentioned among us and when it [sic] is, it is only to express our pity for the disturbers of our peace in the Brotherhood. — We are too busy here in our church to find time to dispute about unimportant matters. We have council every four weeks and five regular appointments for preaching, besides social meeting every Thursday evening. Our meetings are all well attended and much interest is manifested."

However, in 1882, Elders Workman and Shaffer and Bro. Jarboe moved away and the remaining ministers,

among them Michael Lichty, along with a large proportion of the membership because Progressives. There were one hundred and forty members in 1882. The Maple Grove Progressive church, located at Rockwell City, was organized in 1883, by Jacob Armsberger, formerly a Conservative minister. Mount Zion, another Progressive church, joined the Maple Grove church on the east. For a time K. Heckman, one of the Conservative ministers, associated with the Progressives.

The following have been elected to the ministry by the Maple Grove congregation: Isaiah Harader (September or October, 1883), J. R. Garber (1883), G. M. Throne (November 16, 1887), George H. Friend (January 9, 1897), A. J. Wertenberger (May 26, 1900), Charles Albin (January 11, 1921), and Guy Ankenman (January 11, 1921). There have been at least three ordinations: G. M. Throne (May 8, 1898), A. J. Wertenberger (October 30, 1909), and C. O. Bogart (October 30, 1917). The oversight has been in the hands of the following brethren: N. C. Workman, Isaac Studebaker, Powell B. Porter, John Ikenberry, J. R. Garber, J. B. Wertz, G. M. Throne, I. S. Lerew, B. E. Kesler, A. J. Wertenberger, and J. E. Small.

The Maple Grove congregation enjoys the distinction of having had possibly the only sod church among the Brethren in Kansas. It was built in 1879, and was in use until at least 1884, when incessant rains made it of little use. Various school houses were then used for some years, among them Murphy and Lone Hand. On September 24, 1893, the new church was dedicated by Elder B. B. Whitmer. It is located fourteen miles northwest of Norton. In 1916, an addition was built to the church.

In October, 1919, August Becker became pastor of the Maple Grove congregation, which position he held for a time. He was succeeded by John Oxley, the present pastor (1921). A revival, conducted by C. C. Meyers from December 12, 1920, to January 11, 1921, resulted in twenty-three accessions.

MENLO
(Thomas County)

The first Brethren to settle in Thomas county, so far as is known, were M. E. Brown and wife, C. H. Brown and wife, M. S. Brown and wife, Frank Mitchell and wife, B.

Sheroch and wife, Joseph Burger and wife, George Ellsworth and wife, and Samuel Wine and wife. The Brown families and the Mitchell family were from Jewell county, Kansas, and the Wines were from Octavia, Nebraska. Some of the others were from Iowa. Most of them came to Thomas county about the year 1886.

The church was variously called—Thomas county, Colby, and Menlo. It was organized out of territory belonging to the Quinter congregation. Elders John Ikenberry and B. B. Whitmer perfected the organization on June 1, 1889. There was no church building and the members made use of the Fairview school house, located two and one-half miles northwest of the town of Menlo. Services were also some times held in the town school house and in District Fifty-six. B. B. Whitmer was the first elder in charge.

In 1898, Elder John F. Cline and family of Smith county, located in Thomas county, near Colby, the District Mission Board having decided to give partial support to Brother Cline. Soon after his arrival, Brother Cline was chosen elder in charge, which position he held until his removal to McPherson. He, B. B. Whitmer, and D. A. Crist did most of the preaching. There were many calls for services, far and near. While a member of this church, C. H. Brown was ordained (June 6, 1891), to the eldership, and was for a time elder in charge. He now lives (1921) at Lowell, Arkansas.

The membership at Menlo was never very large—possibly never over thirty—and it was much scattered. The year, 1890, brought almost a total failure of crops. Drouths and hard years discouraged the Brethren and eventually (1904) the church was disorganized by Elders D. A. Crist and T. E. George and the members were assigned to the Quinter congregation.

MONITOR

It was on March 22, 1879, that J. D. Yoder, one of the prime movers of the Monitor congregation, arrived in Hutchinson from Somerset county, Pennsylvania. He located with his family in Hayes township, McPherson county. There were no other Brethren in the community. The nearest churches were those of Salem and Peabody, and it was in the latter that the letters of the newcomers

were placed. While attending a love-feast at Peabody Bro. Yoder secured the services of G. W. Thomas, who in the fall of 1880, conducted a revival in the South Liberty school house near Bro. Yoder's home. Later, other ministers visited the locality and preached. Among them were J. W. Beer, J. D. Trostle, L. E. Fahrney and F. H. Bradley.

In 1885, as noted elsewhere, the members in McPherson county were organized at the home of Joseph S. Masterson in Empire township. But those living in the western part of the county found themselves too far away from this center; hence, at a church business meeting held on February 7, 1887, at the Flora school house, committees were appointed to select two sites for church buildings, one of which should be located in the western part of the congregation. In one month to a day it was decided to locate the western house on the northwest corner of section seven of Groveland township. On August 6, 1887, a building committee was appointed. On November 5, 1887, the committee made a final report recommending the name Monitor for the new house. J. D. Yoder, J. H. Bosserman, and D. R. Yoder became trustees of the building.

As a separate organization Monitor began on April 21, 1890, Elders J. D. Trostle and Daniel Vaniman presiding at the organization. There were two ministers—George E. Studebaker and S. G. Lehmer. The very first records of Monitor show her reaching out and evangelizing her environment. For a time services were held at Medora and at Groveland. An appointment at the South Liberty school house was kept up until April 6, 1901.

The activity of the church attracted the attention of the Christian church and finally a debate was arranged. The minutes of August 19, 1894, make this statement: "The matter of a discussion on the Bible doctrines between Bro. Shamberger of Indiana and Elder H. A. Kerr of McPherson, representing the Christian church, was explained to the members and it was moved and seconded that we as a church endorse Bro. Shamberger as being competent to represent and defend any forms and doctrines practiced by the Brethren that may be agreed upon between aforesaid disputants." This debate occurred, as arranged for, on November 10 to 13, 1894, Bro. Geo. A. Shamberger maintaining the Brethren position on four propositions. The

debate proved hurtful to the Brethren cause in the community.

The Monitor church has always been quick to recognize talent in the membership and thus the ministerial force has been adequate to the needs. A number of elections and ordinations have occurred. The first election was that of S. J. Miller, now President of LaVerne College. He was called in 1891. His ordination occurred at Monitor in 1899. George E. Studebaker was ordained April 29, 1893, by F. H. Bradley and Henry Brubaker. J. J. Yoder was elected on June 11, 1892, advanced on April 29, 1893, and ordained by A. M. Dickey and S. J. Miller on January 5, 1901. M. J. Mishler was elected on June 22, 1895, advanced on July 4, 1896, and ordained, along with J. J. Yoder, on the date above indicated. O. Holtgren was elected to the ministry on October 17, 1896. W. O. Beckner was advanced to second degree of the ministry by the Monitor congregation on September 29, 1900. On July 27, 1907, William H. Yoder and Harvey M. Brubaker were called to the ministry. Both of these young men had completed the Normal course at McPherson College. The dates of their advancement are July 1, 1911, and December 27, 1909, respectively. Bro. Yoder was ordained on November 28, 1914, by Elders Jacob Witmore and E. M. Studebaker. On May 26, 1917, Floyd E. Mishler was elected to the ministry. On March 27, 1920, Crawford F. Brubaker was elected to the ministry. For sufficient reasons two ministers—Arthur Sell and O. Holtgren—were relieved from the ministry.

J. D. Trostle served as elder in charge from the beginning until February 16, 1895, when Henry Brubaker superseded him. The latter resigned on January 4, 1896, on which date A. M. Dickey was chosen. He was succeeded by J. J. Yoder on the date mentioned. Elder Yoder served until December 30, 1911, M. J. Mishler succeeding. Bro. Mishler served until November 26, 1916, when W. H. Yoder, the pastor, took charge as elder. Upon his removal to Morrill, the new pastor, E. F. Sherfy, also became elder in charge.

A supported ministry came very naturally. The first supported pastor was W. H. Yoder, a native product who knew local conditions and problems. In order to prepare himself for his work he returned to McPherson College and

took his A. B. with the class of 1915, assuming his duties immediately upon graduation. Upon his resignation in May, 1919, Elder Ernest F. Sherfy became pastor, in which office he still labors (1921). Both of these men have attained some reputation as evangelists.

The Monitor congregation is now worshipping in its second building. The house erected in 1887 proved inadequate and on December 26, 1908, a building committee was selected, consisting of J. D. Yoder, J. W. Mishler, E. E. Yoder, M. J. Mishler, and J. J. Yoder. In due time a commodious structure costing \$8,300 occupied the place where the old church stood. On June 11, 1915, a committee was authorized to spend \$2,000 for a parsonage. This neat building was erected just east of the church building.

The moral tone of the community has been noticeably affected by the presence of the Monitor church. In 1908, these words were used in describing neighborhood conditions: "We are not afflicted with dances and card parties; there is practically no stealing; our men are leaders in business affairs, members of school boards, successful farmers, and model home builders." As a community center Monitor has excited wide-spread comment. No one has done more to originate and foster this idea here than Professor J. J. Yoder, a member of the McPherson College faculty, but whose interests are still in a measure in the country congregation. In April of each year a community day is held, on which occasion the whole neighborhood meets at the church for a day of good things. Addresses on topics educational, rural, religious, social, or economic, fill up a large part of the day. Athletics, a basket dinner, and a musical are also special features. A regular lecture course during the winter has been maintained since 1914. It has proved a success from every angle.

Monitor has always been a warm friend of higher education in general and of McPherson College in particular. At least twenty of her sons and daughters are alumni of that institution. Many others have attended but finished no prescribed course. Five of the ministers called here are college graduates. Many of the Monitor young people have taught school.

The District and the general Brotherhood have recognized Monitor in a signal way. M. J. Mishler, until 1917

a member of the congregation, has for some years been a member of the District Mission Board. He was secretary of the Committee of Arrangements of the Annual Conference in 1917 and 1920. J. J. Yoder has long been President of the District Mission Board. Since 1908, he has been a member of the General Mission Board. Missionary spirit has always run high. On December 29, 1905, it was voted to give fifty dollars a year toward the support of two missionaries from the district on the foreign field. This was devoted to the support of the Crumpackers in China. On May 26, 1917, Myrtle Ferris Pollock was recommended to the Brotherhood as a candidate for the foreign field. She is now serving in China. In 1919, J. D. Yoder, the father of the Monitor church, assumed the support in China of Lulu Ullom, a granddaughter of Elder Daniel Vaniman. Bro. Yoder has on other occasions remembered the cause of missions with substantial gifts. He is also a generous patron of McPherson College and the Old Folks' Home at Darlow.

The present membership (1920) of Monitor is one hundred and twenty. Up to 1908, a total of one hundred and eight had been baptized into the church. A large number of the converts have come from homes not identified with the Brethren.

MONT IDA
(Formerly Cedar Creek)

"In the year 1872," says Bro. Peter Hartman of Chanute, Kansas, "there were only three members of the Church of the Brethren in Anderson county that we knew of." These were John Miller and wife and Sister Lydia Eichholtz, who came in the spring of 1871 and settled twelve miles west of Garnett. In the spring of 1872, however, Jesse Studebaker and wife, with their five children, moved in from Pleasant Hill, Miami county, Ohio, and settled on the same place on which Bro. Miller lived. The same year Burgess Hadsell and wife and Peter Struble and wife settled near by. Thus, by fall there were nine members. Sol. Kauffman, an uncle of Sisters Studebaker, Eichholtz, and Miller, offered some inducements to bring these families to Kansas.

The church was organized at the home of Peter Struble, a minister formerly of Shelby county, Ohio. There were eleven charter members, two having been baptized on the

day of organization. These two were Chris. Rodabaugh and wife. Elders Daniel Barnhart and Isaac Hershey presided at the organization. Cedar Creek was the name chosen for the new congregation.

The church grew steadily, mostly by baptisms. In 1873, there were thirty-two members; in 1874, there were thirty-five; and in 1875, there were forty. In 1875, there were three ministers and three deacons. There were preaching appointments at the Eagle, Hyatt, Glenwood, Cherry Mound, Young, and Mount Joy school houses. Services were also held in the Presbyterian church in Central City. Bro. Studebaker preached from two to three sermons each Sunday in these different places. Three churches—Cedar Creek, Verdigris, and Cana—bought a large tent in the early seventies and used it on love feast occasions. On September 8 and 9, 1875, a love feast was held at the home of Jacob Eichholtz, eight miles northwest of Garnett.

Grasshopper year (1874) brought hardships to the church. They appealed to the Brotherhood for aid, especially to the churches of Iowa. Bro. Studebaker arranged with the railroad to ship free from Kansas City to Garnett three carloads of provisions. A couple carloads of grain and corn meal came from Iowa. Cash gifts to the amount of almost six hundred dollars were received by May 29, 1875, for the grasshopper plague was prolonged into that year. Most of the members staid through these trying times.

The church grew under Brother Studebaker's wise leading. In 1874, he was ordained to the eldership and henceforth was much in demand among the churches of the eastern part of the state, but he never neglected the work of the home congregation. In 1887, because of the increasing size of the congregation, which now numbered about one hundred forty, and the distance at which some of the member lived from the place of worship, the Scott Valley church was organized out of the western members of Cedar Creek.

The following elders have held oversight of the church: Jesse Studebaker, J. A. Stouder, S.E.Lantz, F.G.Edwards, Chas. A. Miller, M. E. Stair, Lafayette Watkins, and R. W. Quakenbush. The church has called the following men to the ministry: E. J. Miller, Ephraim Studebaker, James

Shaw, Lafayette Watkins (1883), George Colbert, Elias Giffin (January 14, 1893), and Joseph Studebaker (August 24, 1895). Three men have been ordained. They were Jesse Studebaker (1874), Lafayette Watkins (September 10, 1897), and F. G. Edwards (December 31, 1910).

For some years the membership has been on the decline. In 1893, it was seventy-two. In 1890, it was ninety. In 1907, it was forty-eight. Some members have migrated east to Ohio and Indiana, while some have gone west to California, Washington, or western Kansas. There are isolated members at Kincaid and at Lone Elm. On March 21, 1908, the name of the congregation was changed from Cedar Creek to Mont Ida in order to correspond to the name of the postoffice.

The church building, located in the southwest part of town, was dedicated on May 31, 1891. A storm wrecked the building so severely on August 28, 1920, that it had to be repaired considerably before it could again be used for worship.

MORRILL

It is quite probable that Joel Root, his wife, and their married daughter, Mrs. Mary Ann Hartzell, were the first members of the Church of the Brethren to locate in Brown county. They came in the year 1856 or early the next year. In 1858, there came W. H. H. Sawyer, his wife, his mother, John Root, wife, and son, Jacob, and wife, and their son, David. These members were to become a part of the Wolf River congregation, as described elsewhere in this book. Other members, coming in 1859, were John Royer and wife, Henry Royer and wife, Daniel Marker, and Emanuel Royer, but they were counted in with the Ozawkie church.

There is no record of other members until June, 1870, when Jonathan Lichty moved from Dixon, Illinois, to Brown county. He settled near Hamlin but found no Brethren in that community, although he subsequently heard of the Wolf River members, located in the southeast corner of Brown and in Doniphan county. In a few years, however, members began to immigrate from Illinois, many coming from Lanark, among them Elder Martin Meyers, most of whose children were already living near Morrill.

The church, first known as Pony Creek, was organized in April, 1871, with J. J. Lichty as the first elder in charge.

The following names of charter members are given: J. J. Lichty and wife, John Frey and wife, Daniel Frey and wife, Sister Bergner, Sister Rhodes, Bro. Lutz and wife, Ed. D. Spangler and wife, Noah Kimmel and wife, J. W. Hawn and wife, Brother and Sister Royer, Brother and Sister Bingham, and Brother Friend. Brother Sawyer and the members at Wolf River were also included with the Pony Creek church, since Wolf River had declined and had been under the care of the Ozawkie congregation. In 1881, however, Wolf River was revived and Brother Sawyer was ordained. In 1881, there were about two hundred members in Pony Creek.

The year 1882, was a notable one for Pony Creek. In the spring of that year the congregation was divided into three parts, bearing the names of Pony Creek, Morrill, and Sabetha. The same year the Progressive movement invaded the church. W. J. H. Bauman was then elder in charge. He was charged with affiliating and communing with expelled members and was accordingly disfellowshipped (November, 1882). He was, however, reinstated in two days and continued to preach. He was again expelled in the summer of 1883. About twenty members, including two or three deacons and one minister, J. H. Burnworth, adhered to him and organized the Pony Creek Progressive Brethren church, of which Brother Bauman became the elder. Brother Sawyer then became elder of the Conservatives.

The church building, erected in 1881 and situated three and one-half miles north of Morrill, thereupon became a bone of contention. The Conservatives tried to secure the deed to the land but could not. After some negotiation, in which the Conservatives tried to buy half of the church house, the Progressives bought out the Conservatives for the sum of one thousand dollars. Not wishing to cause confusion by retaining the name of Pony Creek, the Conservatives thereupon built a church two miles east and one north of the old Pony Creek building and called it North Morrill. It was dedicated on December 23, 1888. In 1889, ninety members were reported at North Morrill.

Meanwhile, the Brethren who had settled south of Morrill were making use of the Eagle school house for church services. In 1884, a church was erected two miles south and one-half miles east of Morrill and was called the South

Morrill church. This building was subsequently torn down (1905) and moved to town and there rebuilt. North Morrill church house was wrecked by a storm (May 17, 1896) and since there was now a church in town (dedicated in 1895) it was never rebuilt.

The increasing size of the congregation demanded better accommodations. In 1918, the new brick church was finished at a cost of \$33,000, with a seating capacity of one thousand. Its size is seventy by ninety feet. Dedication services took place on March 17, 1918, when Dr. D. W. Kurtz gave a stirring address and made an appeal which resulted in the pledging of the last \$13,000 of the money necessary for the payment of the cost of the church. Dedication day was said to have been the greatest event that the town had ever seen.

The following have been elected to the ministry since the earliest beginning of the work: J. H. Burnworth (1884), John Eisenbise (June 11, 1887), Jesse Wallace (June 11, 1887), T. A. Eisenbise (September 3, 1897), Carl E. Wallace (September 3, 1897), Albert Sawyer (December 16, 1914), Eldon Engle (December 16, 1914). There have been two ministers ordained; namely, William Davis (?) and David Bowers (1891). At various times the oversight has been held by J. J. Lichty, William Gish, W. J. H. Bauman, W. H. H. Sawyer, J. S. Mohler, William Davis, P. E. Whitmer, Charles M. Yearout, C. B. Smith, J. J. Yoder, and W. H. Yoder.

For some years the congregation has had a hired pastor. Chas. M. Yearout, C. B. Smith, and W. H. Yoder have served as pastors. Morrill has always been one of the largest congregations in the state of Kansas.

MOUNT ZION

It was probably in about 1879 that Isaiah Fiant and Rachel, his wife, late of Indiana, took a homestead near the Kanyon school house, two miles east of the town of Savonburg in Allen county. They lived within the bounds of the Paint Creek church in Bourbon county. Being rather isolated, however, they called on M. D. Watson of the Paint Creek Church, to come over to hold meetings in their community.

On Christmas day, 1880, Bro. Watson left his home

and went twelve miles over into Allen county, where for nine days he held services in the Kanyon school house. Thirteen were converted as a result of this effort. There were not large crowds on account of the cold weather and the snow drifts. Arrangements were made, however, to have social meetings among the members and their neighbors who were interested. On March 6, 1881, another revival was held, brethren M. D. Watson, William Stockmyer, and A. C. Numer conducting it. There were fifteen converts.

About New Year's day, 1882, M. T. Baer, M. D. Watson, A. C. Numer, and others went from the Paint Creek church and organized a congregation out of the converts of the two revivals. Mount Zion was chosen as the name of the new church. There were twenty-four members. Two deacons were elected at the organization, John Richard and William Welchel. The new congregation was dependent upon Paint Creek for ministerial aid.

But Mount Zion was subject to emigration. Many members moved away and never even took the pains to call for letters of membership. In about 1893 Bro. and Sister Fiant left the community. When their son, William, and his wife left in 1899 there were probably no more members left in Allen county. Mount Zion was disorganized and its territory and members reverted to Paint Creek.

MURDOCK
(Formerly Kingman)

Jeremiah Yiengst and D. R. Kline, with their wives, were the first Brethren in the community of the present Murdock church. The former came to Kansas perhaps in about 1885; the latter was from Pennsylvania and was living near Murdock for five or six years before the church was started. The first services of the Brethren were held from February 14 to 21, 1886, in the Dewey school house, two miles east of Murdock, by brethren George Widder and S. M. Brown.

The church, originally known as the Kingman church, was organized by Lemuel Hillery and John Wise, on September 13, 1886. The members were S. H. Sprogle, Kate Sprogle, Clayton Sprogle, D. R. Kline, Leah Kline, C. E. Delp, Ada Delp, S. E. Delp, Emma Delp, Jeremiah Yiengst, Mary

Yiengst, William Shrock, Elizabeth Shrock, Emma Dewey, and Kate Wolf. Most of the charter members were from Pennsylvania and from Stephenson county, Illinois. At the organization John Wise was elected elder in charge, Jeremiah Yiengst was elected a deacon and treasurer, and D. R. Kline became clerk. Dr. S. H. Sprogle, formerly of Shannon, Illinois, was a minister in the second degree.

In the earlier days services were held at various places, such as in the town of Cleveland, in the Dewey and Kline school houses, and especially in the Hawk school house, southeast of Cleveland and some six or seven miles south of Kingman. Several attempts were made to build a church but it was not until 1908, that a building was erected. It is situated two miles southeast of the town of Murdock. Dedication services were held on August 3, 1908, W. O. Beckner of McPherson, preaching the sermon. The name of the congregation, including within its limits all of Kingman county, was changed to Murdock on September 5, 1908.

The following men have been elected to the ministry in this congregation: Samuel Bowser (April 9, 1887), C. E. Delp (July, 1888), J. J. Bowser (May 14, 1891), S. E. Delp (October 15, 1899), and Walter Peckover (August 22, 1920). The following have been ordained: Dr. S. H. Sprogle, Samuel Bowser (October 1, 1892), J. J. Bowser (November 14, 1903), and S. E. Delp (October 31, 1909). Deacons have been chosen as follows: Jeremiah Yiengst, Charles Dewey, S. E. Delp, Edward Moorehouse, and Henry Harris. In the oversight there have been brethren John Wise, S. H. Sprogle, Enoch Eby, Lemuel Hillery, I. G. Harris, and S. E. Delp. The last named has served since June, 1918.

Murdock has never been a large congregation, the membership never having exceeded sixty-five. Since the organization of the church to November, 1918, sixty-three persons had been baptized into its fold. The present (1920) membership is thirty-three. The officials are Elder S. E. Delp and Deacons John Morris, Frank Gardner, Charles Dewey, Edward Moorehouse, and Henry Harris. Some of the charter members moved to other places some years ago. Many of the older members have passed away. These factors, along with the Kansas passion for emigration, have reduced the membership of Murdock to the minimum. The situation is made all the more difficult by the scattered con-

dition of what few members there are on the church roll.

NEOSHO

The first members to locate in what later became Neosho church were John Van Horn and wife, originally from Ohio, but later from Iowa and Nebraska. Through their representations in the church papers, Sister Kate L. Clum, with her husband, A. C. Clum, were induced to come from Allen county, Ohio, and locate in Kansas. The Clums arrived in Neosho county on October 17, 1869. In the spring of 1870, came Deacon William Bennett and wife, Sarah, the parents of Sister Van Horn. Meanwhile, in 1869, Joseph Garber, his wife Mahala, and their two married daughters, Sue Templeton and Sarah Makemson, had settled about four miles north of Parsons. In the fall of 1870 came John N. Baker and wife, Mary, Sidney Hodgden and wife, Kate, Charles Hodgden and wife, Lena, David B. Clum and wife, May, and Adam Cochenour and wife.

Sidney Hodgden had been elected to the ministry (1866) in southern Missouri, but his first sermon (and the first sermon ever preached in Neosho county by a Brethren minister) was preached in September, 1870, in a school house one mile east of the present Neosho church. In this school house the Brethren held their meetings until the erection of their own house of worship. The organization of the church, out of the membership above named, occurred in May, 1871, about one-half mile west of the present church, at the home of Charles Hodgden. Isaac Hershey presided at the organization and became the first elder in charge.

The members in the southern part of the congregation were organized in December, 1878, as a separate church, under the name of Labette. In about 1880, the line between these two churches was placed three miles south of Parsons and six miles south of the line between Neosho and Labette counties.

The Neosho church prospered. In 1874, there were thirty-six members. There was a strong tide of immigration from Ohio, Indiana, and Illinois. Ministerial help came in the person of Elder A. J. Hixson of Highland county, Ohio. Hixson was a warm friend of Ashland College and later became identified with the Progressive movement.

His son, H. Frank Hixson, was the valedictorian of the first class to graduate from Ashland.

By 1881, the membership had grown to one hundred and ten. Few parts of the state enjoyed such advantageous advertising in the church papers. On April 9, 1881, owing to the increasing size of the membership, a church council divided the territory of the congregation into three parts. The northern part was to retain the original name, the middle was to be called Parsons, and the southern was to become Fairview. Elder Hixson was placed in charge of Fairview, whose membership was twenty-eight.

In 1881, the Progressive element began to show itself. As a result of the conference ruling on the dress question, in the same year, Robert Edgecomb was deposed from the eldership. For a time he associated himself with the Old Order Brethren.

On September 9, 1883, Elder M. T. Baer dedicated the newly built church, which was located twelve miles north of Parsons, two and one-half miles northeast of Galesburg, and sixteen miles southeast of Chanute. There were then forty members at Neosho. The ministers were Sidney Hodgden and his son, M. O.

A complete ministerial record of the Neosho church is not obtainable. However, the following ministers have been elected: Dorsey Hodgden (1874), Joel W. Eikenberry (September, 1876), J. J. Solomon (August 11, 1877), M. O. Hodgden (1880), A. I. Heestand (September 25, 1886), and Jacob H. Holloway (December 30, 1907). Ordinations have been as follows: Sidney Hodgden (?), and M. O. Hodgden (November 19, 1893). Henry Clay, an early minister, was disowned in 1873. Since 1907, elders in charge have been George R. Eller, W. C. Watkins, and W. H. Miller.

Neosho is a good example of the havoc wrought on Kansas churches by habitual emigration. In 1905, the once prosperous church had dwindled down to twenty members. In 1908, there were thirteen. It was then a mission point. George R. Eller held a revival in the winter of 1907-1908, and secured two converts. On May 1, 1909, the Mission Board of Southeastern Kansas located F. Gochenour and wife at Neosho to take charge of the church. At the present time (1920) Q. D. Reed is the pastor. There are but six members reported on the roll.

NEW HOPE

This church is located in Cherokee county in the extreme southeastern part of the state. Probably the first preaching done by the Brethren in the county was done by William Edgecomb and his father, Robert Edgecomb. They held services once a month, using at different times the Burger, Hopewell and Mitchell school houses. In 1878 the Fly Creek church was organized, the name being derived from a creek that runs through the southwestern part of the county near the Hopewell school house. This congregation later merged into that of the Cherokee church.

In 1882, Elder Geo. W. Studebaker, late of Indiana, located at Columbus, Kansas, the county seat. In the fall of that year he removed to Fredonia, Wilson county. While at Columbus he organized the Cherokee congregation.

In the fall of 1882 a number of members moved into the community. Among them was Samuel Edgecomb, a minister, who located in the northwestern part of the county. Once a month he preached for the Cherokee county Brethren. For several years he and Jacob Appleman did much of the preaching.

In 1883 a number of members settled around Columbus and Neutral. A. B. Lichtenwalter and family came from Smithville, Wayne county, Ohio, and located near Neutral, becoming members of the Cherokee church. But these members were so far removed from church that it was necessary to establish an appointment in the neighborhood of Columbus and Neutral. Services were thenceforth held there once a month. Neutral school house became a new preaching point in 1886, and has been used ever since. May 5, 1888, the Cherokee church called Bro. Lichtenwalter to the ministry.

In 1889 the members around Columbus and Neutral secured the services of Eld. Andrew Hutchison for a week's meeting. While he was in the community a love feast and council meeting were held. This council was held Aug. 31, 1889, at the Burger school house and the New Hope congregation was organized. Samuel Edgecomb was chosen elder in charge. A. B. Lichtenwalter was the resident minister. The following were the charter members: Eliza Burger, Daniel Burger and wife, Lewis Burk and wife, Eli Bishop and wife, Ralph Boyer and wife, Shepherd Capron

and wife, John Dale, Jacob Farneman and wife, Frank Farneman, A. B. Lichtenwalter and wife, Sadie Lichtenwalter, Michael Moyer and wife, Joseph Meyers, Catharine Martin, George Martin, Norman Nice and wife, Mary Stone, Anna Stuckey, Fred Stuckey, Eliza Thompson.

In 1896 Elder Edgecomb was relieved of the oversight of the church and for some time thereafter it was held by Leonard Wolfe, George Barnhart and C. Holderman. On May 2, 1903, Bro. Lichtenwalter was ordained and succeeded to the oversight, which position he has since held, with the exception of about four years which he spent in Colorado and at McPherson. Other elders in charge have been S. Hodgden, S. Edgecomb, George Barnhart, A. Neher, E. M. Wolfe, C. Holdeman, and Leonard Wolfe.

The membership at New Hope has always been small. Perhaps there were never more than thirty-three members. At the present (1919) there are ten members. There was never a church building. Of late years services have been held in the Methodist church at Neutral.

Ralph Boyer, one of the charter members, was elected to the ministry while in Pennsylvania, but never served in that capacity in Kansas. Frank Farneman (September 7, 1889) and Enos Mast (October 11, 1896) were called to the ministry by the New Hope church and served but little. All three of these have been relieved of membership in the church. Valuable ministerial help has been rendered in years past by such brethren as Andrew Neher, Leonard Wolfe, Henry Shideler, Eli M. Wolfe, W. H. Leaman, J. H. Neher, and John F. Neher.

NEWTON

This congregation is related to the former Newton (rural) congregation and the church formerly known as Walton. The rural church is now known as Royer Community church and the Walton church was disorganized in 1912.

For a number of years the Brethren of the Newton church carried on mission work in the city of Newton. The unhandiness of the rural church to the members in and near the city caused pressure to be brought to bear for services in the city. Levi Andes, Adam Graybill, and R. Royer, sr., were prominent in getting the mission started. A hall was rented on Main street in the business section in 1905 and

services were begun, brethren H. M. Barwick, A. C. Root, and J. W. Miller doing the preaching. In 1910, a church building was purchased from the Episcopal church and in the fall of that year it was moved to a building site on the corner of Tenth and Oak streets. Dedication services were conducted on November 20, by Elder N. E. Baker, who was for a time located in charge of the mission by the District Mission Board. The opening of the work of the mission was made possible by the coöperation of the local country church and the District Mission Board. For some two or three years Leander Smith served as city pastor and missionary.

The disorganization of the Walton church in 1912 added more members to the Newton mission. A number moved into town from the country church. Sentiment for an organization in the city became so strong that a petition was presented to District Conference, assembled at McPherson, in October, 1917, asking for the privilege of organizing. Their request was granted and Elders J. J. Yoder, M. J. Mishler, and E. E. John were appointed to effect the organization. The following were charter members: A. L. Snoeberger and wife, Candace, John Dudte and wife, Anna, W. D. Romine and wife, Lena, Martin Reiff and wife, Hattie, J. M. Will and wife, Leah, D. G. Miller and wife, Lucy, Milton Royer and wife, Lottie, H. M. Showalter and wife, Elizabeth, Lizzie A. Lehman, Elizabeth Pierce, Fianna Leckington, Susannah Andes, Sophia Dudte, George Dudte, Delilah Miller, Murl Miller, Carl Miller, Gladys Miller, Katherine Will, Esther Snoeberger, Naomi R. Hupp, Lissa A. Yoder, Salinda Graybill, Rhoda May, Bertie May, and Maria Shomber. The organization took place on December 15, 1917. W. A. Kinzie was elected elder in charge and John Dudte was chosen clerk. The official name of the congregation is "The Newton City Church of the Brethren."

The Newton congregation has shown a good growth. In 1921, the membership reported was sixty-seven. Since the organization twenty-three have been added by baptism and twenty-seven by letter. On April 1, 1918, M. J. Mishler began his service as pastor. He also succeeded Brother Kinzie in the eldership. Two-thirds of the pastoral support is given by the congregation and one-third by the District Mission Board. The present force of deacons con-

sists of Samuel Steiner, John Dudte, and M. Royer. Soon after the Hershey Conference of 1921, Elder Mishler gave up the work to accept a pastorate in the Figarden church, near Fresno, California. He was succeeded by J. D. Schmidt.

NORTH SOLOMON

Leah Morrow, wife of Joseph Morrow, a native of Pennsylvania, was the first member of the Church of the Brethren in Osborne county. She came with her husband to Kansas in 1871. She died on October 9, 1879, aged slightly over forty years. Other members soon came to this part of the state. They were at first a part of the White Rock church in Jewell county, but on June 20, 1874, the Solomon Valley church was organized out of White Rock territory, Elders Allen Ives and James M. Bailey being present to effect the organization. David O. Brumbaugh was the minister and Lewis Lerew was a deacon. The charter members were D. O. Brumbaugh and wife, Lewis Lerew and wife, Alexander Keltner and wife, D. E. Shook and wife, Peter Wolf and wife, Henry Landis and wife, John Shook and wife, Jacob Getz and wife, and Joseph Morrow and wife. Thirteen of these had moved in and the rest had united with the Brethren in the community.

The Brethren came to Osborne county to take homesteads. Few of them had much money. They bore the sufferings incident to pioneer life in an heroic way, crop failures, grasshoppers, and Indian raids all failing to daunt these noble heralds of the Cross.

In the summer or fall of 1876, a council was held at which William B. Himes and John Fuller were called to the ministry and Joseph Morrow and D. E. Shook to the office of deacon. Henry Landis was advanced to the second degree of the ministry. On May 25, 1879, the Solomon Valley church was divided into the North and South Solomon congregations. In 1883, South Solomon was disorganized.

At the organization of North Solomon, as before stated, on May 25, 1879, David O. Brumbaugh was the minister and Lewis Lerew was that day elected to the ministry. I. S. Lerew and J. C. Wagner were elected deacons. There were about forty charter members.

Trying times soon came on the church. In 1881, Elder Hershey established an organization of the Old Orders, but

some of the seceders came back. The Progressive movement took D. O. Brumbaugh and some fourteen members living in Osborne and Smith counties. In 1883, a Progressive Brethren church was organized in Portis, with D. O. Brumbaugh as minister. In 1884, it was said that but eight members remained with the Conservatives, but apparently in 1885, there were twenty loyal members with Allen Ives in charge as elder and Peter Burgard and Joseph Morrow as ministers.

The next few years saw a growth in the North Solomon church. Several mission points were opened up. Crystal Plains, in Smith county, ten miles north of Portis, is still a mission point of the church. Meetings were held in many school houses both far and near. Thus, there were services at Elm Creek (ten miles east), at Blue Hill (forty miles southeast), one east of Osborne City, one north of Downs, and one at Covert (thirty-five miles southwest). Other appointments were maintained at Kensington (forty miles northwest), at Cedar (twenty miles west), and at Twin Creek (twenty-five miles southwest). In 1895, there were six preaching places under the care of the congregation. Thus, the pioneer Brethren of the North Solomon church were busy about the Master's business. The early ministers were Peter Burgard, Joseph Morrow, Isaac Myers, I. S. Lerew, and J. C. Wagner. Lewis Lerew was the first resident elder.

The following have been called to the ministry by the congregation: Joseph Morrow (October 8, 1881), Isaac Myers (December 10, 1887), I. S. Lerew (December 10, 1887), J. C. Wagner (October 9, 1897), J. E. Small (1906), Lewis Naylor (May 7, 1916), and George Merkey (December 11, 1919). Bro. Naylor is an alumnus of McPherson College, having taken his A. B. in 1921. The following ordinations have taken place: Lewis Lerew (October 14, 1894), I. S. Lerew (October 31, 1898), J. C. Wagner (November 11, 1911), and J. C. Small (November 11, 1911). The present ministerial force consist of Elders I. S. Lerew (presiding), J. R. Garber, J. C. Wagner, and J. E. Small, and Bro. George H. Friend. The deacons are George Breon, C. H. Garber, Arthur Dague, Abraham Merkey, G. L. Ackley, and Clifford Beckwith.

The membership has been of a slow but steady growth.

In 1895, there were forty members and in 1902, there were eighty-seven. Then there was a slump to fifty-two in 1903. At present (1919) there are ninety-three members, seventeen of them isolated. About thirty-five live in Portis and the rest in the country thereabout.

The Brethren erected their church house in the town of Portis, in 1898, and it was dedicated on May 1, of that year, Elder C. Fitz preaching the dedicatory sermon.

OLATHE

The Olathe church started with a company of Brethren who came from the vicinity of Virden, Illinois. It was on March 7, 1880, that I. H. Crist and seven other members moved into the neighborhood of Olathe, settling northeast of town. On March 16, 1880, they attended a council meeting of the Wade Branch church in Miami county, where they placed their letters of membership. Brother Crist, a minister, established preaching services at the Bowen school house, one and one-half miles northeast of Olathe and later opened up services in town, keeping up, however, the country appointment. Services were also held monthly in Wyandotte county, about eight miles south of Kansas City, Kansas. There were twenty-seven members in Johnson and Wyandotte counties and in Kansas City, Missouri.

There is conflicting opinion as to the exact date of the organization of the Olathe church. Elder I. H. Crist gives August 3, 1882 as the correct date, but on the other hand a notice in the Brethren at Work, of 1881, page 592, dated September 17, would lead one to conclude that the organization must have been in August or September, 1881. At any rate, Isaac Studebaker was ordained on the day of organization. Elders Jesse Studebaker, James Hilkey, and George Myers were present. The territory included all of Johnson county. The charter members were Benjamin Brubaker and wife, J. P. Vaniman and wife, I. H. Crist and wife, Isaac Studebaker and wife, I. S. Brubaker and wife, John E. Crist and wife, H. F. Crist, and D. A. Crist. The ministers were Isaac Studebaker, Benjamin Brubaker, and I. H. Crist. Later William Holsinger was added to the ministerial list. Isaac Studebaker was a brother of Elder Jesse Studebaker. He subsequently allied himself with the Old Order Brethren. By 1882, there were sixty members at Olathe.

In the early days services were held in the Vigor school house, three miles northeast of Olathe. In about February, 1890, a church was built in the western part of Johnson county, and in February, 1896, when the Olathe territory was divided this house fell in the territory of the East Maple Grove church. The present Olathe church was erected in 1893, at the corner of Pine and Elm streets.

The organization of churches in western Kansas and the exodus to the Far West in the eighties drained heavily on the Olathe congregation. At one time sixteen were granted letters. These members all went to Quinter, Kansas. The Kansas Center church, at Lyons, in Rice county, was originally made up of former Olathe members. Several went to California. Those received by letter came largely from Illinois and Virginia. Owing to the efforts of five Miami elders, a total of sixteen seceded with the Old Order Brethren. This secession started in August, 1882.

Two congregations have been formed out of the Olathe church: namely, East Maple Grove in 1896, and Kansas City, Kansas, on November 20, 1897. East Maple Grove, however, was reunited with Olathe on November 1, 1915, remaining a part of it until May 1, 1919, when it was reorganized under its former name.

The following have been called to the ministry by the Olathe congregation: Isaac S. Brubaker (September 12, 1885), P. H. Hertzog (April 14, 1888), Henry F. Crist (October 27, 1888), John E. Crist (July 14, 1894), and C. W. Wampler (September 25, 1897). The following have been ordained by the church: Isaac Studebaker (September 17, 1881?), Isaac H. Crist (November 24, 1888), George E. Wise (May 2, 1891), William Holsinger (August 15, 1891), and Henry F. Crist (March, 1898). The oversight of the church has been held by the following: Isaac Studebaker (two years), S. S. Mohler (two years), I. H. Crist (twenty-one years), H. F. Crist (eight years). Henry T. Brubaker, the present elder, was chosen on February 14, 1914. The present official body consists of Elder Brubaker and deacons S. R. Riffey, J. F. Riffey, J. Hollinger, and L. S. Musselman.

There was a time when sixteen seemed to be the fateful number at Olathe. There was a membership of sixty-four when the Old Order defection occurred. Sixteen went with

the Old Orders. A meeting held by J. H. Neher and I. H. Crist resulted in sixteen accessions. Then sixteen were lettered out. Again sixteen were added to the membership. So the number was kept at sixty-four for some time. The largest membership ever attained was in 1894, when there were one hundred and five on the church roll. For a time it was nearly one hundred. In 1917, it was fifty. In 1919, it was thirty-six.

OSAGE

Samuel and Wilson Edgecomb, brothers, formerly of the Okaw congregation, in Piatt county, Illinois, and their wives, were the first members of the Church of the Brethren to locate in what is now the Osage church. They came to Kansas in October, 1875. The next year they were followed by their father, Robert Edgecomb, who, with his wife, came from the same church in Illinois. In the spring of 1878, there came the families of J. B. Wolfe, D. D. Shively, J. C. Neher, and Samuel and John Ulrey, all from Piatt county. These members all located in the territory of the Neosho congregation. They had expected to take claims but were induced to buy land from the railroad company.

Early services were held in the Osage school house, six miles northeast of the present town of McCune. The Osage congregation was organized in June, 1878, and Sidney Hodgden was chosen elder in charge. At the first love feast, held on August 15, 1878, Samuel Edgecomb was chosen to the ministry. In June, 1879, John H. Neher was elected to the ministry and it was voted to ordain Robert Edgecomb and Martin Neher. They were subsequently ordained at the District Conference in the Cana (now Grenola) church.

In 1881, a charter was obtained for the Osage church. In 1885, the church building was erected three and one-half miles northwest of Monmouth, on land donated for that purpose by Elder Martin Neher. This building is still used for services. It was dedicated by J. B. Lair, who also conducted the first revival, at which time about twelve united with the church.

In addition to the elections and ordinations already mentioned, the following have occurred: Isaiah Gwin (date of election unknown), Ananias Neher (elected November 1, 1889), Eli M. Wolfe (elected December 8, 1890; ordained June 11, 1898), A. L. Boyd (ordained June 11, 1898), J. H.

Neher (ordained November 1, 1889), Salem Beery (elected October 20, 1895; ordained September 15, 1900), Henry Shideler (ordained December 13, 1902), N. E. Baker (ordained January, 1907), Charles A. Miller (ordained December 14, 1907), D. P. Neher (elected on November 9, 1913, advanced on July 8, 1916, ordained on December 9, 1916); Roy H. Neher (elected on June 8, 1918). Roy H. Neher is a son of D. P. Neher. He is an alumnus of McPherson College. On September 6, 1919, L. G. Templeton was ordained to the eldership and D. W. Shideler installed into the ministerial office.

Elders in charge of the congregation have been: S. Hodgden, Robert Edgecomb, Martin Neher, John H. Neher (to 1894), Andrew Neher (1894-1898), E. M. Wolfe (1898-1907), Henry Shideler (1907), W. H. Leaman (1907-1913), Henry Shideler (1913-1914), J. S. Sherfy (1914-1915), J. S. Clark (1915-1916), D. P. Neher (1916-).

The following elders have died within the bounds of the Osage church: Robert Edgecomb, 1899 (age 82), Martin Neher, 1899 (age 87), W. H. Leaman, 1913 (age 50), Andrew Neher, 1918 (age 79). For a number of years Osage was the church home of Elder M. T. Baer, at one time rather a prominent figure among the Brethren in Kansas. D. C. Campbell lived here from 1884 to 1888 and was instrumental in forming a colony of Brethren to settle in Butte Valley, California. Among the colonists was Elder E. M. Wolfe, who died soon after reaching California. Elder Campbell now lives at Colfax, Ind.

The Osage church has lost heavily by emigration. North Dakota, California, and Oklahoma have taken many of the members. The membership in 1919 was seventy.

OTTAWA

There have been Brethren near Ottawa, in Franklin county, as far back as the sixties. The first to come was probably Jacob Fouts, who in the fall of 1866 came from Canton, Fulton county, Illinois. The next spring John Eshelman came from the same place. A year later still another old neighbor came from Canton—Jacob Negley, a minister, who, although aged, did considerable preaching in the earlier days. He, however, eventually returned to his former home in Illinois. Brother Eshelman was elected to the ministry but never exercised in that office. These Brethren all

lived in the neighborhood of the Fouts school house, three and one-half miles southeast of Ottawa.

After the departure of Brother Negley, brethren Daniel Barnhart and Jacob Keim conducted services once a month. Their homes were over near Centropolis, in what is now the Appanoose congregation. Brother Barnhart is still (1920) living near Overbrook. But the United Brethren held sway in the community and were in a fair way to win the young people until a series of meetings was held in 1879 by Elder George Myers of the Wade Branch church. There were several conversions, one of them being Sister Mary Read (now Shomber), who is now (1920) the sole surviving member of the little group to whom Elder Myers used to preach.

Soon after the taking charge of the work by Elder Myers, the meetings began to be held in the Elm Grove school house, two miles northeast of the Fouts school house. There were good crowds but the Brethren at the Fouts school house prevailed upon those in charge to resume services at their place of worship. The United Brethren subsequently lost in both membership and influence. The Ottawa members requested that they might hold membership at Wade Branch. This request was granted, and thus George Myers became their elder in charge, holding monthly meetings for them. With no resident minister, however, it was difficult to keep up the interest.

The Annual Conference of 1887, was a boon to the members at Ottawa. A revival held by Elder I. H. Crist served to awaken interest and to emphasize the need of a permanent organization. There were several baptisms. Thus, it came about that on August 26, 1892, at the Fouts school house, the Ottawa church was organized as a separate organization. Elders George Myers of Wade Branch, I. H. Crist of Gardner, D. B. Barnhart of Appanoose, and Jesse Studebaker of Mont Ida, were present to assist in the work of organization. The charter members were Joseph Morrow and wife, Fanny, Jacob Brunk and wife, Frances, John Eshelman and wife, Margaret, Isaac Shoemaker and wife, Sarah, Herbert Davidson and wife, Alice, Jerry Overstreet and wife, Jane, John H. Ayres and wife, Belle, Jacob Eshelman and wife, Mary, Peter Cuyler and wife, Susannah, Mary

Brunk, Sarah Brunk, Johnnie Brunk, Charlie Eshelman, May Eshelman, Anna Bearman, Rose Ann Read, Mary Read, Martha Read, Sally Ulery, and Julia Frame. Brother Morrow was a minister and Jacob Brunk a deacon. Isaac Shoemaker was elected treasurer and Sisters Mary Read and Fanny Morrow corresponding clerks. I. H. Crist was chosen elder in charge.

For the next five years there was a period of growth and prosperity. There were about forty baptisms and about fifty members received by letter. Dissensions, however, crept in, resulting in the loss of members. At one council held in February, 1898, fourteen letters were granted to emigrants. At one time the membership dwindled to about sixty, but the appointments were not neglected. In the spring of 1902, some thirty members moved in from Dallas Center, Iowa, among them Elders R. F. McCune and George A. Shamberger. Then the church took on new life. By 1906, the membership had risen to one hundred four. In 1915, there were one hundred and twenty-four members.

The first church house of the Brethren in the city of Ottawa was located on Eighth and Oak streets. It was purchased by the Brethren and dedicated by Elder I. H. Crist on December 21, 1893. This building proving inadequate, lots were bought on Main and Ninth and a commodious edifice was here erected. Continued expansion rendered more room necessary and in 1913 the church was remodeled by the addition of three Sunday School rooms. The church was rededicated on November 27, 1913, by Professor E. M. Studebaker of McPherson College. Ottawa had a membership of about one hundred in 1919. Its Sunday School and Christian Workers' meeting are standard. Aggressive work has been hindered somewhat, however, because of the fact that no one minister has been able to devote himself exclusively to the work.

Evangelists who in years gone by have rendered service for the congregation are I. H. Crist, Joseph Glick, A. C. Wieand, James Z. Gilbert, Dr. S. B. Miller, E. M. Studebaker, R. A. Yoder, W. E. West, Edgar Rothrock, O. H. Austin, and S. E. Thompson.

The following have been elected to the ministry: Jesse Blickenstaff (October 7, 1897), W. B. Devilbiss (October 3, 1903), Frank E. McCune (October 14, 1906), and John E.

Throne (October 21, 1911). The following have been ordained here: L. H. Flack (November 5, 1899), W. B. Devilbiss (October 26, 1919), and J. S. Carney (October 26, 1919). Names and terms of the elders in charge of the church are: I. H. Crist (August 26, 1892-November 25, 1899), L. H. Flack (November 25, 1899-March 15, 1902), R. F. McCune (March 15, 1902-December 22, 1910), P. E. Whitmer (December 22, 1910-December 20, 1912), G. M. Throne (December 20, 1912-December 17, 1915), R. F. McCune (December 17, 1915-December 15, 1916), McCune and Throne (December 15, 1916-December 21, 1917), G. M. Throne (December 21, 1917-December 27, 1918), R. F. McCune (December 27, 1918-September 12, 1919) and G. M. Throne (September 12, 1919-).

OVERBROOK

The town of Overbrook is located on the Missouri Pacific Railroad about twenty-six miles south of Topeka, in Elk township, Osage county. There had been members of the Church of the Brethren in the neighborhood for some time prior to the organization. Adam Hilkey and wife were the first to settle within what is now the Overbrook church. In the spring of 1883, they located one and one-half miles south of the present town of Overbrook. The same year, his father, James E. Hilkey, with his wife, came to the locality. A few years later Ezra and George Fishburn and their wives were baptized in a revival in the Appanoose church. All of these members were a part of the Washington Creek congregation in Douglas county, although the Appanoose church is nearer.

Services were held for some time in the Excelsior school house, one and one-half miles south of Overbrook, and in the summer of 1903 a Sunday School was organized and preaching services were established twice a month in the Kempsey school house, southeast of town. J. E. Hilkey usually did the preaching.

Consent having been obtained from the Washington Creek church, the Overbrook members met to organize on December 21, 1907, Elders I. L. Hoover and C. W. Shoemaker being in charge of the work. There were twenty-one charter members. The elders were James E. Hilkey, William Weybright, and Geo. A. Fishburn. Byron Talhelm was a minister, and Jacob Brunk, Ezra Fishburn, and B. O.

Hoover, deacons. The laity consisted of Adam Hilkey, Henry Arnold, J. E. Brunk, Walter Hilkey, Daisy Kinsley, Martha Fishburn, Emma Fishburn, M. E. Hilkey, Frances Brunk, Myrtle Hoover, Nevada Talhelm, Mary Weybright, Lucy M. Brunk, and Nancy Talhelm.

The church building, erected in 1907, was dedicated by President Edward Frantz of McPherson College on May 7, 1907. It is situated in the southeast part of town. The existence of a house of worship in Overbrook drew as residents several older members who were ready to retire. E. F. Sherfy spent the summer of 1911 doing pastoral work for the church. In 1912, Elder I. L. Hoover of the Washington Creek congregation, moved to Overbrook, immediately taking a prominent part in the activities of the church. Having charge of several congregations, and being President of the Mutual Aid Association, his time was well taken up. In the spring of 1918, however, he returned to the farm near Lone Star.

In 1917, Elder S. J. Heckman of the Appanoose congregation moved to Overbrook, and in January, 1918, he took pastoral charge of the church. This position he still holds (1920). Elders in charge have been William Weybright (1907-1912), I. L. Hoover (1912-1918), G. A. Fishburn (1918-).

In 1915, there were forty members. In 1918, there were forty-eight. There have been losses by emigration, chiefly to Texas. Revivals have added substantially to the membership. Revivalists have been C. S. Garber, E. F. Sherfy, O. H. Austin, A. Hutchison, George Manon, J. E. Smith, S. E. Thompson, W. A. Kinzie, F. E. McCune, C. A. Eshelman.

Dr. C. O. Hoover, one of the deacons, is one of the most successful and widely known physicians in the county. He is a son of Elder I. L. Hoover. Overbrook is the headquarters of the Mutual Aid Association of the Church of the Brethren. Mrs. Myrtle H. Hoover, the Secretary of the Association, is one of the aggressive members of the local congregation.

OZAWKIE

In point of time the Ozawkie church is the fourth oldest in the state of Kansas. It was first known as the Grasshopper Falls church. Jacob Brown, originally a Pennsyl-

vanian but later of Iowa, was the first member of the Church of the Brethren in Jefferson county. Just when he came to Kansas is not known. In the summer of 1860, after living for five months in Brown county, Henry Royer and wife, formerly of Wabash county, Indiana, settled near Ozawkie. In the fall of 1862, Elder William Gish, compelled to flee from Missouri because of the fury of the Civil War, also made Ozawkie his home. Other Missourians, among them Christian Nininger and wife, were also compelled to leave Missouri at the same time.

Before the war, apparently, services had been held in the neighborhood by visiting ministers, among them Abraham Rothrock and John Bowers of Douglas county, who had stopped on their way up to Brown county. It seems indeed that monthly meetings were held. The organization of the church took place in 1862. Services were at first held at Rock Creek, west of town, but subsequently the membership at Ozawkie became more numerous than that at Rock Creek. The Gish school house, west of town was used for services for some time. The names of the early members, as far as can be learned, were William Gish and wife, Christian Nininger and wife, Jacob Brown and wife, John Royer and wife, Henry Royer and wife, Isaac Keim and wife, Jacob Crowl and wife, Abraham Firestone and wife, R. H. Brammell and wife, Daniel Marker and wife, A. L. Pearsall and wife. In 1863, the church received a welcome addition when two families came from Tippecanoe county, Indiana. These were the families of Andrew and David Root, twenty persons in all. They were attracted to Kansas by favorable reports coming from John Royer and from John K. and Joseph Root, nephews of Andrew and David Root. John A. Root, son of Andrew, now (1920) living at Ozawkie, then a youth of twenty-one, was one of the party of emigrants. They came to St. Joseph by rail and there ferried the Missouri river. While crossing Doniphan county, west of St. Joseph, the party was headed off by a company of some seven or eight "home guards," who began to question them regarding their political preference and intentions in coming to the new state. Satisfied as to the peaceable intentions of the emigrating Brethren, they then sought to sell them land. Proceeding toward the southwest, however, the Roots came to the government land office town of

Ozawkie, where David Root bought one hundred and sixty acres of land for four hundred and seventy-five dollars. This land was located two miles west of town.

The Brethren at Ozawkie experienced but little persecution during the war. However, the presence of seven grown-up men in the Root party created a little suspicion in the neighborhood. On the night of July 3, 1863, the leader of the Union League, apparently a local patriotic organization, came to the home of David Root and demanded that the men be present at the celebration on the next day. Desiring to avoid all trouble, they went. The celebration was military in character, and after the Brethren had fallen in line and done a little marching with the crowd, they satisfied all doubters as to their loyalty to the Union. They therefore experienced no molestation.

After the Roots came into the congregation services began to be held alternately at Rock Creek and at Ozawkie. This continued until about the time of the death of Elder William Gish. The young people at Ozawkie used to walk the seven miles to church at Rock Creek. In about 1866, a community church was started in the town of Ozawkie. This was located on the site of the present Brethren church. But the necessary funds were not forthcoming for some reason and it was decided to sell the building. It was auctioned off to John Replogle, who bought it in behalf of the Brethren for the sum of seventy-five dollars. There was no other bid. As soon as the Brethren came into possession of the church house they notified all who had subscribed to its erection as a union house that any who so desired could have their money back. Only one man called for his money. The purchase of the house in Ozawkie led to the abandonment of the services at Rock Creek, and gave the Brethren the lead in religious work in the town; in fact, as one of the leaders later said, their opportunity was larger than they knew.

In 1864, there was an influx of settlers. Most of them were from the Somerset church, of Wabash county, Indiana. Among them were James McFarland and wife, Jesse Puderbaugh and wife, George Werst and wife, Aaron Puderbaugh and wife, Decatur Werst and wife, and Reuben Michael and wife. All of the foregoing were related to Sister Winnie Cue Root. Ministerial help came in 1866, in the persons of

Christian Holler and David Priddy, both elders, and Jacob Priddy, a son of David, and a minister.

Ozawkie church perhaps had the first prayer meeting among the Brethren in the state of Kansas. In 1877, John A. Root became impressed with the necessity of some such avenue of exercise for the membership of the church. Knowing that there would be hostility to such a move he took it upon himself to interview each family of the congregation as to their pleasure. There was but one objection raised. The "social meeting" gained in favor and became the predecessor of the Wednesday night prayer meeting.

William Gish was the first elder of the church. He was a farmer and stock man. He was a native of Virginia. His conservatism would make no allowance for prayer meetings or Sunday Schools. For some years before his death (which occurred on January 8, 1888), he was inactive in the eldership. John A. Root succeeded him in the oversight, serving in that capacity about thirty years. Thrice he asked to be relieved. When his request was finally granted he was succeeded by Henry F. Crist, who served but a short time. Then I. L. Hoover served for a time. He was succeeded by Charles M. Yearout. For the last several years H. L. Brammell has been elder in charge.

Especially in the earlier days the Ozawkie church reached out and did extensive missionary work. About thirty years ago Brother Root had an appointment five miles southwest of St. Marys. A few were baptized in this neighborhood and one or two love feasts were held in the barn of Brother Marchand. Since there were but three families of members there was never an organization perfected. About the same time an appointment was secured at the Weddle school house, near Dunlap, but it was later found to lie within the province of the Cottonwood church. A third preaching place was at the Easton school house, near Leavenworth. Once a month some of the Brethren went to preach. Usually Brother Root did the preaching, although Brother Pearsall was his steady helper, usually furnishing the buggy for the trip and sometimes doing the speaking. Brother Root had a cousin living at Harleyville and through him received a call to conduct services in that locality. This was done in conjunction with Isaac H. Crist. Six baptisms resulted. The members were much scattered

and were counted as belonging to the Washington Creek church.

McLouth, a part of the Ozawkie church, was settled by Brethren from Ohio, in 1864, the Kimmell family being especially prominent. Until 1917, the members were included with those at Ozawkie. The church building was built jointly with the Progressives, with whom there was the best of harmony. Some years ago a church was erected in Meriden for the benefit of the members, twelve in number, living in that town, who were, however, members of the Ozawkie church. The Moser family were the prime movers and supporters of this work. This church, built partly by outside help and at a cost of \$1,200, was dedicated by S. Z. Sharp, on August 11, 1895. Only about four members now remain in Meriden. On September 9, 1916, the sale of this building was effected and the proceeds of \$500 turned over to world wide missions. The United Brethren at Meriden bought the church and united it with the church building which they already owned in that village.

The membership of Ozawkie has fluctuated considerably. In 1884, it was one hundred and thirty. In 1892, it was one hundred and ninety—the highest mark it has ever reached. The lowest figure was sixty. This was in 1907 and 1908. Emigration has been chiefly to California, Washington, North Dakota, and Colorado.

The congregation has had its share of troubles of a local character. It was not until March 12, 1898, that the church record made a statement that all existing difficulties had been buried.

The following men have been called to the ministry here: Andrew Root (September 15, 1863), J. A. Root (September 15, 1863), Isaac Keim (September 15, 1863), A. L. Pearsall (1866 or 1867), David Kimmell (October, 1867), Aaron Puderbaugh (1878), Harvey L. Brammell (November 3, 1894), Walter Brunton (November 3, 1894), Guy H. Brammell (November 2, 1916), Ernest A. Marker (November 2, 1916), Robert Kennedy (November 2, 1916), and Otto Keintz (June 19, 1920). The following have been ordained: John A. Root (1876), A. L. Pearsall (1876), Aaron Puderbaugh (November 9, 1901), and H. L. Brammell (November 12 or 13, 1904).

Isaac Keim, mentioned above as one of the early min-

isters, moved further west in Kansas and met his death by being scalped by the Indians.

PAINT CREEK

This is the fifth oldest congregation of the Brethren in Kansas. It is located in Marion township, fifteen miles southwest of Fort Scott in Bourbon county. It was in the fall of 1864 that John B. Bolinger and wife, Sophia, came from Georgetown, Carroll county, Ill., to Bourbon county. They erected a log cabin and this humble dwelling sheltered the mother and six children for the first year, while Bro. Bolinger was away from home so much of the time. It was located on Paint Creek. There were no near neighbors, but wolves and wild game were everywhere in evidence. The Bolingers became the backbone of the church which was organized in the fall of 1868. The organization took place at the home of A. C. Numer. The early love feasts were held in a large tent at either the home of Bro. Bolinger or Bro. Numer. The charter members were : J. B. Bolinger and wife, Sophia, Adam Bolinger and wife, Margaret, David Bolinger and wife, Rachel, David Ruthrauff and wife, Margaret, Isaac Schenfelt and wife, and Adam C. Numer and wife, Susan.

Immigration in the seventies was largely to southeastern Kansas and so Paint Creek received its due share of settlers. By 1876 there were four ministers and forty members. The ministers were Adam C. Numer, W. W. Reynolds, William Stockmyer and John J. Hoover. The last named was elder in charge. In 1876, however, he removed about 100 miles east into Missouri. John Emmert, a deacon, of Fort Scott, an early settler, made special efforts to conduct prospective buyers around and was successful in locating many Brethren. In the early eighties there was an eastern arm of the church called Dry Wood.

For some years the congregation prospered. Additions were not altogether from immigration. In 1881, there were at least twenty-nine baptisms. Only two members went with the Progressives in the defection of that year.

Among those who have held the oversight of the church are: John J. Hoover, Moses T. Baer, Samuel Edgecomb, Samuel Click, John H. Neher, Sidney Hodgden, A. L. Boyd, John Sherfy, S. E. Lantz, S. P. Crumpacker, Chas. A. Miller, Edward Ruff, J. F. Campbell, J. S. Sherfy, T. A. Robinson,

and John A. Strohm. Brother Strohm, the present elder, is perhaps the fourth resident overseer.

It is difficult to give an exact list of the ministers elected by this congregation, but the following is approximately correct: A. C. Numer (1871?), M. D. Watson, William Stockmyer (1875), W. W. Reynolds (1875?), Frank H. Crumpacker (April 27, 1898), and Herbert Ruthrauff (Nov. 9, 1919). In October, 1906, S. P. Crumpacker was ordained to the eldership in this church. The present force of deacons consists of M. L. Richard, David Crumpacker, John Duggins, A. J. Davis, and A. C. Buck. There are about fifty members in the congregation.

The calling of Frank H. Crumpacker to the ministry was fraught with happy consequences. Securing his education at McPherson College, he became interested in foreign missions, and in 1908, was the first of the Brethren to enter the field of China.

PARSONS

The Brethren were in Labette county in the early days. Few of the counties of Kansas received more notice in the seventies and eighties in the Brethren publications than did the southeastern counties. In May, 1871, with about twenty members, living in Neosho and Labette counties, the Neosho church was organized near Galesburg by Elder Isaac Hershey, who became the first elder in charge. The list of the charter members will be found in the sketch of the Neosho church, to which the reader is referred. Some of the members lived near Parsons.

On September 29, 1879, M. M. Eshelman, editor of the Brethren at Work, devoted two and a half columns of his paper to a glowing description of his trip to Labette county. It is a veritable mass of facts. He commented on the growth of Parsons and especially on the healthful climate. He reported that the people were all enjoying "rosy cheeks, fair countenances, and hardy constitutions."

On April 9, 1881, as stated elsewhere, the Neosho church was divided and the central part became Parsons. The Progressive element early showed itself in the new church. It was in evidence on August 6, 1881, at a council meeting held at the Sunnyside school house. J. B. Lair wrote: "In this church the contest between the two extremes was the greatest. The result is that some have

gone off with one faction and some with another. Some few are standing off and looking on, while a respectable body united with the general church." It appears, from present-day testimony, that the more influential members went with either the Progressive or Old Order Brethren. About three well-known families remained Conservative. M. T. Baer was elder in charge at the time.

Among the ministers who have been elected at Parsons are M. O. Hodgden, C. H. Newton (December 31, 1898), M. Roy Murray (1904), J. S. Clark (August 31, 1901), and John A. Campbell (September 6, 1913). Three elders have been ordained; namely, M. O. Hodgden, J. S. Clark, and John A. Campbell. Elders who have had charge of the congregation are S. Hodgden, M. T. Baer, M. O. Hodgden, E. M. Wolfe, W. H. Miller, E. D. Root, N. E. Baker, J. S. Clark, and D. P. Neher. In later years evangelistic help has been afforded by Chas. M. Yearout, H. B. Mohler, H. M. Brubaker, E. F. Sherfy, W. B. Sell, B. E. Kesler, James Hardy, C. S. Garber, and O. H. Austin.

In 1899, the church building was erected. It is located on the corner of Twenty-sixth and Washington avenues. The report of 1919, shows a membership at Parsons of one hundred.

PEABODY

It seems that as early as 1866 there were some seven members of the Church of the Brethren living in Marion county. Two of these were John P. Nance and wife, who were perhaps forty or fifty miles from the nearest church, the Cottonwood congregation in Lyon county.

In 1875, however, we hear of members living at Peabody. In fact, in the spring of 1872, Joseph M. Elliott, a young minister, had moved in from Lyon county. In the spring of 1875, Israel Beekly, of Waterloo, Iowa, upon moving near Peabody, found several members, among them Henry Shomber and wife, and a Sister Crist. In the fall of the same year, Levi Thomas, wife, and daughter, of Benton county, Iowa, added three more to the membership. Other scattered members in the county (Marion) were Mary Elliott, Mary E. Elliott, Ella A. Elliott, Letha Ann DeWitt, Abijah Holloway, Hannah Stanley, Susan Taylor, Malissa Taylor, and Katie Brumbaugh. Preaching was irregularly done by Brother Elliott, John Forney, and S. C.

Stump. In the spring of 1876, Brother Elliott began filling an appointment south of McPherson, where he went once a month. This was probably the beginning of mission work in Southwest Kansas. In the fall of 1878, George W. Thomas, a minister in the second degree, with his wife, moved in from Benton county, Iowa. The first love feast at Peabody was held in Brother Thomas's new shed soon after his arrival in Kansas, although the first love feast in the county had been held at the home of Abijah Holloway on October 25 and 26, 1873.

Thus far there had been no organized congregation at Peabody. A social meeting, however, had been organized to meet from house to house each Sunday morning. Levi Thomas, a deacon, was the leader, since the closest minister lived twenty-five miles away. In January, 1877, a revival held by S. C. Stump gained two converts—Brother Eyer and wife—the first converts at Peabody.

In 1878, soon after the love feast held at the Thomas home, the Peabody church was organized at the home of Levi Thomas, Elder S. C. Stump officiating. In addition to the members already named, the following were considered charter members: Lizzie Greene, Phoebe Fagg, and possibly a few others. Jacob Buck of Lyon county, was chosen elder in charge. Soon after the organization, Levi Thomas donated a site for a church and a cemetery, located six and one-half miles northwest of Peabody. The church was erected in 1881, funds having been solicited for that purpose. On September 24, 1881, the first services were held in the new building, which was completed just two days before at a cost of \$1,108.35.

Brother Elliott left Peabody and moved to Abilene in 1878, moving again to Texas in 1888. G. W. Thomas was a very active minister in these early days. He preached at the Fair Play school house, near Florence, where he baptized a number of people, among them a Baptist minister. In February, 1883, he moved back to Iowa. In about 1880, Samuel Rairigh, from the Miami valley, Darke county, Ohio, moved into the congregation and was given charge of the church. When the division came in 1881, he, with his wife, Isaac Bashor (minister) and wife, George Rairigh and wife, and Adam Gotwals and wife, went with the Old Order faction.

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But the Old Order secession did not permanently cripple the church. Members were attracted to the place. From January till August, 1884, twenty-one members were received by letter, one was reclaimed, and three others were in the community but had not yet presented their letters. There were at this time three regular appointments: two of them in Harvey county and one in Marion.

The ministerial record of Peabody is as follows: Elections to the ministry: Isaac Bashor, Henry Shomber (January 19, 1881), J. H. Longfellow (1880), Daniel Shomber (September 27, 1883), Enos Fisher (October 13, 1888), George Strycker (October 13, 1888), J. A. Thomas (January 5, 1895), and A. J. Ellenberger (October, 1906). Ordinations: Jacob B. Shirk (January 19, 1881), J. A. Thomas (November 17 or 18, 1900), and Jacob Funk (1913). Elders who have held the oversight of the congregation are Jacob Buck, Samuel Rairigh, J. B. Shirk, M. Keller, A. M. Dickey, J. A. Thomas, J. J. Yoder, N. E. Baker, Jacob Funk, and W. A. Kinzie.

From September 1, 1911, to August, 1913, Jacob Funk served this congregation as pastor. For some years the membership has been on the wane and its present size is not obtainable.

Until 1895, Peabody was in the district of Southeastern Kansas, but in that year it was transferred to Southwestern Kansas and Southeastern Colorado, thus becoming an extreme northeastern outpost in the last named district.

PLEASANT GROVE

Pleasant Grove was originally a part of the Washington Creek congregation; indeed, it was the older settled part of that congregation. In about 1871, the east part was cut off from Washington Creek and was called Pleasant Grove, but it was soon reunited with the mother church. On April 2, 1881, however, another separation occurred, the stream of Washington Creek serving as the line of division between the two congregations—Washington Creek on the west and Pleasant Grove on the east. On the date indicated, J. E. Hilkey became elder of Pleasant Grove and Peter Brubaker of Washington Creek. The necessity of division is evident from the fact that at a love feast held at Washington Creek in the fall of 1881, there were two hundred and seventy-five members and twenty ministers present.

The first Brethren church to be erected in the state was built in 1877 and it is the present Pleasant Grove house. Joseph Michael preached the dedicatory sermon. A church building called the Brumbaugh house, erected by private means, was once situated southeast of the present house but it was finally sold to the Wade Branch congregation and is still in use as a place of worship.

The spirit of division has been far too prevalent at Pleasant Grove. Early in 1872, the so-called Hoppingite schism occurred. A party of the membership, consisting of Joseph W. Hopping and wife, Jacob Kaub and wife, Joseph Rothrock and wife, Benjamin Shields and wife, William Shields and wife, George Shank, his mother, his sister, and Barbara Bailey, met in a private council and appointed a communion service, which was held in secret. Pleasant Grove called in a committee of elders consisting of William Gish, C. Holler, Daniel Priddy, John Bowers, Daniel Barnhart, Jacob Negley, and Isaac Hershey. The committee disowned the above named members because of a failure to make due acknowledgements of having done wrong. The Hoppingites held to the single mode of feet-washing.

The Old Order division was felt very decisively at Pleasant Grove. Two Miami elders came into a church council and stirred up sentiment for separation. As a climax to the deliberations, according to an eye witness, Levi Flory, representing the Old Order faction, arose and said: "All who believe as I do, follow me," and strode out of the house, followed by from one-third to one-half of the membership present. The Old Orders are still strong in the community and have a church south of the Brethren church at Pleasant Grove. The Flory family constitute the chief strength of the Old Orders. In 1909, the Old Order Annual Meeting was held in the neighborhood.

For some years Pleasant Grove prospered. In 1893, there were eighty-one members. Local difficulties, however, have injured the church apparently beyond recovery. In 1913, there were fourteen members. The late erection of a church at Lone Star (1918) has had the effect of still further weakening the church.

Several men have been elected to the ministry at Pleasant Grove. They were J. H. Ayres (April 2, 1870), T. G. Winey (April 1, 1882), S. B. Katherman (October 1, 1884),

and E. Hertzler (February 2, 1889). There have been two ordinations: T. G. Winey (April 30, 1893) and U. S. Brillhart (October 29, 1914). Among the elders in charge have been J. E. Hilkey, I. H. Crist, I. L. Hoover, and Benjamin Forney.

In 1900-1901, J. S. Mohler was located here to revive the work. In 1906, Byron Talhelm located here in order to take charge. He remained but a short time. In 1910, Dr. O. H. Yereman of Kansas City filled the appointments. In 1914, U. S. Brillhart became pastor. For a time an impulse for better times was felt, but upon Brother Brillhart's removal there appeared to be no improvement. During the winter of 1915-1916, a revival held by C. S. Garber resulted in a number of accessions to the church.

Lack of leadership, personal feeling, and emigration have conspired to weaken Pleasant Grove until today there is little hope that the work can ever be revived. The members worship with the newly-established congregation at Lone Star.

PLEASANT VALLEY

(Rush County)

The Pleasant Valley school house is located about forty miles northwest of Larned and four northwest of Nekoma, in Rush county. In 1908, there were three members here; namely, Sister Minnie Fixmer and two children, who had moved about three years before that date. Through the influence of Sister Fixmer there had been started a Sunday School and Christian Workers' meeting. She wrote to Elder M. Keller at Larned, in 1908, asking that he or someone else come to her community to preach. Elder Keller sent J. R. Wine to hold some meetings. Brother Wine made three trips in the fall of 1908. Later, Elder Keller, at Sister Fixmer's request, sent S. P. Weaver, who, in January, 1909, held a ten days' series of meetings. Extremely cold weather prevented large crowds but there were ten accessions as a result of the meetings, which Brother Weaver continued a few weeks later. During the summer of 1909, Brother Weaver conducted services for the members and in the fall of the same year the District Mission Board sent A. J. Crumpacker of McPherson to do the preaching. There was never a separate organization, the Pleasant Valley members considering themselves as belonging to the Walnut Valley

congregation. There has been no recent notice of any church activity in the neighborhood.

PLEASANT VIEW
(Phillips County)

It was in answer to a call in the Gospel Messenger made by Sylvester Workman that in March, 1890, Bro. J. W. Jarboe of the Maple Grove congregation held the first meetings ever held by the Brethren in Phillips county. The services were held in the Salem school house in the north-east part of the county. The result of his efforts was an urgent invitation to conduct services regularly in the neighborhood, which invitation he accepted and preached once a month.

In December, 1890, Bro. Jarboe and wife moved to Phillips county and entered more actively upon the work. There were but five members before his coming. That year he baptized seven persons. A few moved into the community. The Pleasant View church was organized at Bro. Jarboe's home on January 8, 1891, Elders B. B. Whitmer and John Ikenberry having the work in charge. Bro. Whitmer was chosen elder in charge. J. W. Jarboe was the minister and Samuel Shook was a deacon. The charter members were J. W. Jarboe and wife, Mary M., Sylvester Workman, sr., Eliza Workman, Zachariah Shook, Mary Shook, Samuel Shook, Mrs. Samuel Shook, Barbara Workman, Ella Johnson, Daniel Reams, Martha Reams, Katie Shook, Claude Shook, Martha Workman, and Cora Motsinger.

Bro. Jarboe remained at Pleasant View until March, 1896, and did excellent work for the cause. During this time he baptized fifty-eight persons. Some members moved in from Douglas county. Of those baptized several were from the Methodist, Christian, Catholic, and Baptist persuasions. After moving to Red Cloud, Nebr., Bro. Jarboe returned and preached at Pleasant View once a month. Later J. J. Ernst of Burr Oak moved in and ministered at Pleasant View. On October 31, 1911, he was ordained here by Elders J. W. Jarboe and A. J. Wertenberger.

Crop failures and financial reverses, however, were against the place and the consequent moving away of many of the members led to the disorganization of the church. At one time there were five different preaching points under the care of Pleasant View. They were Salem, the Evangel-

ical church at Woodruff, Dana, Turner, and Willowdale. There were good results at all these places except Willowdale. There were always good crowds and keen interest. In 1893-1894 there were about sixty-five members. A little help rendered at the right juncture by the Mission Board might have saved the day, but the reverses above mentioned apparently could not be outlived. Bro. Jarboe lost his farm and the thousand dollars which he had paid on it. In 1901, Pleasant View was disorganized and placed under the care of the District Mission Board. The letters of the members were placed with the Maple Grove congregation.

Elders who in succession had charge of the Pleasant View church were B. B. Whitmer, Lewis Lerew, Powell B. Porter, J. W. Jarboe, and J. J. Ernst. Elder Jarboe was identified with the Quinter church at the time of his death (March 17, 1920).

PLEASANT VIEW

(Reno County)

The first Brethren to locate near what is now the Pleasant View church were Elder Abraham Shepler and wife, Brother and Sister Sager, Sister Frank Shepler, Enos Fisher and wife, and Frank Morris and wife. They all came from Indiana in the spring of 1885. Low-priced land brought these members to Kansas. Elder Shepler was offered free land but was disappointed when he arrived in Kansas. Membership was held in the Salem church, near Nickerson. By the summer of 1886, there were enough members to effect an organization.

Accordingly, on June 1, 1886, the Pleasant View congregation was organized one and one-half miles west and one mile south of Darlow, at the Lincoln school house, by Elders Shepler and L. Hillery. The charter members in addition to those already mentioned were Lemuel Hillery and wife, Benjamin Schisler and wife, A. F. Miller and wife, Peter Hartman and wife, Hetty Engle, and Sister Mercer.

In the fall of 1886, the building was erected where the organization had taken place. A large part of the funds necessary for its erection came from the liberal hand of Hetty Engle, who later moved to Maryland. A Sunday School was organized in the spring of 1887.

The following have been elected to the ministry at Pleasant View: A. F. Miller (May 12, 1888), W. A. Rose

(1889), Bruce A. Miller (December 20, 1902), G. W. Keedy (December 2, 1916), and Carl N. Rexroad (December 2, 1916). Brother Rexroad was graduated from McPherson College in 1918 and has since attended Yale University, where he made a brilliant record. The following have been ordained: A. F. Miller (May 15, 1897), W. A. Rose (December 20, 1902), H. B. Martin (February 28, 1914), O. H. Feiler (May 6, 1916), and G. W. Keedy (September 28, 1919). Elders in charge have been Abraham Shepler (1886-1888), L. Hillery (1888-1889), E. Eby (1889-1898), T. G. Winey (1898), A. F. Miller (1899-1914), H. B. Martin (1914-1917), A. F. Miller (1917), O. H. Feiler (1917-September 22, 1920), G. W. Keedy (September 22, 1920-May 3, 1921), and W. A. Kinzie (May 3, 1921-).

The following evangelists and some others have served the church: S. N. McCann, L. Hillery, E. Eby, C. M. Yearout, Moses Dierdorff, D. L. Miller, W. H. Miller, J. P. Harshbarger, F. H. Crumpacker, W. R. Miller, D. A. Miller, H. B. Martin, W. E. Thompson, O. H. Austin, O. H. Feiler.

Emigration has caused considerable losses of membership. At one time about fifteen members left for Grand Valley, Colorado, where they were organized under Elder W. A. Rose. The present membership (1919) is about fifty. Elder G. W. Keedy was the pastor for some time until he moved to Iowa. T. P. Oxley took his place as minister and superintendent of the Old Folks' Home.

At various times several outlying appointments have been kept up. Among them were Bell school house, 25 miles southwest; Arlington, 14 miles southwest; Riverton school house, 12 miles southwest; Pretty Prairie, 14 miles south; Van Sickles school house, 15 miles east Poplar school house, 9 miles northwest. The work in Hutchinson was begun largely under the inspiration of Pleasant View. This has since grown into a prosperous congregation. The Old Folks' Home, located at Darlow, has also found a substantial friend in the local congregation.

PLUM GROVE

It was through the request of Samuel Thomas of Brainard, Kansas, to Elder Enoch Eby of Booth, that the interest of the Mission Board of Southwestern Kansas and Southwestern Colorado was aroused to the point of sending George E. Studebaker of McPherson to do mission work

in Butler county. On February 21, 1891, Brother Studebaker made his first trip. Regular appointments were held every two weeks.

Members were added and on February 22, 1896, the Plum Grove congregation was organized with a membership of twenty-five, Elders Studebaker and M. Keller presiding at the organization. Bro. Studebaker was elected elder in charge and retained that office as long as the church existed. He was assisted in his work by brethren Frank H. Bradley and M. Keller. Within a few years the Brethren had baptized a number of converts, among them Samuel Thomas, Sarah Jane Thomas, Josie Thomas, Laura Thomas, Ella Thomas, Frank Mellott, Esther Mellott, Mary Jane Bricker, Mary Stoltz, James Spencer, Mary Jane Spencer, Jennie Thomas, Mary Thomas, Amanda Muller, and J. M. Stutzman and wife.

But the fact that the congregation was not strong enough in two years to support itself was a source of discouragement. The elders of the district decided that the church should be disbanded and its territory included in the Peabody church. Accordingly, on November 17, 1898, Elders George E. Studebaker and Enoch Eby disorganized Plum Grove and Peabody and took charge of the members. Plum Grove is located twelve miles south of Peabody.

PRAIRIE VIEW

Perhaps the first member of the Church of the Brethren to locate in the vicinity of this church was George Finkensbinder, a minister, who, on March 19, 1886, settled thirteen miles south of Scott City. He came from Richardson county, Nebraska. In May, 1887, J. P. Harshbarger and family of Gainesville, Texas, moved to Scott county, driving through Indian Territory on the way to Kansas. By the year 1889 a large number of Brethren were in the community. The church was largely the product of the "boom" that characterized western Kansas in those days. Most of the members took homesteads, pre-empted land, and also took timber claims, thus securing three-quarters of a section apiece. Each planted ten acres of timber. Bro. Harshbarger had the reputation of being the best tree grower in the country.

The church was organized on June 25, 1887, Elders Enoch Eby and Lemuel Hillery assisting at the organiza-

tion. The membership was scattered in the counties of Lane, Scott, Finney, Hamilton, and Wichita, and the territory included seventeen counties in southwest Kansas, four in the Panhandle of Texas, and four in southeastern Colorado. Of the charter and earlier members the following names are recalled: F. A. and Mollie Vaniman, George and Hannah Ulery, George and Lizzie Finkenbinder, Maude, Walter, and Emma Finkenbinder, Joseph and Ida Hudson, Homer and Laura Ullom, J. P. and Mary Harshbarger, Laura Harshbarger, Jacob Gauby, wife, and daughter, Zachaeus Henricks, Edward and Emma Westfall, Jeremiah Thomas and wife, George Armentrout and wife, Joseph Stover and wife, Anna Stover, Benjamin and Mattie Rohrer, Daniel Prough and wife, Joseph Prough and wife, Joseph Kinzie and wife, Loma Kinzie, Thomas Vancil and wife, Susan Garst, John Garst and wife, William Frantz and wife, John Hollar and wife, and Jacob Wagaman and wife. These members were largely from Illinois, Nebraska, Missouri, and other parts of Kansas. The ministers were Brethren Harshbarger, Finkenbinder, Henricks, Stover, and Armentrout. Early services were held in a sod school house and at Bro. Finkenbinder's home.

Hardly had the church made a good start, however, when in the fall of 1889, the hard times commenced. Immediately there was a flux of population going back to former homes in the East. It was probably the influence of Bro. Finkenbinder that prevented more of the Brethren leaving the place. He entertained high hopes for the country even in the most trying times. One of the early members says he believes that more of the members were thus held to the local church and community than was true of any other western Kansas Brethren church.

In 1893, the church house was erected. It is located one-half mile north and one and one-half miles west of the town of Friend. There is a graveyard close to the church. After the organization of the church there were many additions to the membership by baptism. Special efforts were made by such evangelists as George E. Studebaker, Enoch Eby, Daniel Vaniman, M. Keller, A. M. Dickey, C. E. Arnold and others, resulting in substantial increases in membership.

Five brethren have been called to the ministry at

Prairie View. They are: Homer Ullom (1890), J. H. Force (June 1, 1907), Charles Crist (1908), Edward Weaver (1908), and Marion Roesch (1918). J. H. Force was ordained on January 9, 1915, and for some time was elder in charge. Other elders who have held the oversight have been E. Eby, J. B. Wertz, A. M. Dickey, S. E. Thompson, John E. Crist, and M. Keller. Joseph Stover died at Prairie View on October 1, 1890.

Brethren who have left the community of late have been induced to do so more largely by the prevailing good prices for land and the readiness of its sale than because of poor crops. The present membership of Prairie View is seventy. Until recently there were two resident elders, J. H. Force and John E. Crist, but Brother Force has moved West.

PROTECTION

One of the more recent churches to be organized in Kansas is that at Protection, Comanche county. The first members to settle in the community were from the Kansas Center church, in Rice county. Cheap land took them to this part of the state. Most of them live from four to ten miles south of the town of Protection.

The first item in the church book reads: "Nov. 30, 1912, Elders G. W. Weddle and C. D. Hylton, by appointment of the elders of the D. M. at Conway Springs, Kans., met with the members in Comanche county, Kans., at the home of Benjamin F. Brubaker for the purpose of assisting Eld. J. W. B. Hylton in organizing the members residing in this community into an organized body."

The charter members were: D. W. Jones, Mary Jones, B. F. Brubaker, Anna Brubaker, Ruth Brubaker, Grace Brubaker, Mable Brubaker, J. W. B. Hylton, Mary E. Hylton, Frances Hylton, Roy P. Hylton, Roscoe Hylton, Harold Hylton, and Ella Meals. Elder C. D. Hylton of Bloom, Kansas, was elected elder in charge for one year, with Elder J. W. B. Hylton to assist him. Benjamin F. Brubaker was ordained to the eldership at this first business meeting.

C. D. Hylton remained elder in charge for one year, when, owing to his removal to his old home at Troutville, Va., he resigned. April 17, 1915, B. F. Brubaker succeeded to the eldership, which office he held until the summer of 1918, when O. H. Feiler of Hutchinson became elder in

charge. Brother Feiler was succeeded by Elder G. W. Weddle. October 11, 1913, S. E. Hylton, a minister in the first degree, and his wife, were received by letter.

One election of the ministry has occurred. In January, 1915, Roy P. Hylton was called to that office. For several years he taught school near home and then returned to McPherson College for more work. He has had some successful experience as an evangelist.

There is no church building, but the Bluff Creek school house, eight miles southwest of Protection is used for church services. The membership has grown since the organization, but with little permanence. Failure of crops and other causes have conspired to cause continual emigration. On October 20, 1920, the District Conference of Southwestern Kansas and Southeastern Colorado, because of the dwindling membership of this church, authorized its disorganization.

QUINTER

In the spring of 1885, John and Benjamin Ikenberry, of Dodge county, Nebraska, came to Wakeeney, Kansas, looking for a location for a colony of Brethren. At Wakeeney they met J. A. Baker, a "locater," who helped survey the town of Quinter in September, 1885. During September, 1885, and January, 1886, a hotel was being built in the town—the first building to be erected. Ephraim Cober was one of the first to take lodging in the hotel. On February 14, 1886, he preached the first sermon ever delivered in the town, in the hotel lobby, seventeen persons in the hotel constituting his audience.

On August 14, 1886, the Quinter church was organized by Elders B. B. Whitmer, M. M. Eshelman, John Newcomer, John Brower, John Hollinger, John Humbargar, J. D. Trosle, and I. H. Crist. Trego, Gove, St. John, Sherman, and Wallace counties were included in the territory of the new church, and it was further decided that "unless otherwise provided for, those in Thomas and southern Sheridan county may hold here."

The charter members were Elder John Ikenberry and wife, Benjamin Ikenberry, Jonathan Ikenberry, Lucy Ikenberry, Ephraim Cober, John Hawn and wife, Christian Roesch and wife, Jonathan Frantz and wife, Gottlieb Roesch and wife, Anna Roesch, Katie Roesch, Sister Gillespie, J. A.

Baker and wife, Joe Baker and wife, Weldon Baker, Mattie Baker, Ward Baker, Walter Sisler, George G. Lehmer and wife, M. J. Frantz and wife, Ben Hemby and wife, Mary Hemby, Laura Oblinger, George Baker, Bro. Miller and wife, Joseph Trimmer and wife, Nellie Trimmer, Joseph Trimmer, jr., Dan Shook and wife, Lew. Hoff and wife, Frank Buckingham and wife, Bro. Deardorff and wife, Bro. Shrauger and wife, Will Nichols, Eddie Barnhart, Maggie Doyle, Bettie Ikenberry, Christian Shaffer and wife, Joe Easton and wife, Lon Heaston and wife, John Blickenstaff, Marietta Frantz, David Blickenstaff, and Levi Blickenstaff. These members were mainly from Iowa, Illinois, Indiana, Pennsylvania, Minnesota, and Nebraska.

The first two meetings were held in the dining room of the hotel; then a new store building was used, after which the hall over the store was used until the first school house was built in Quinter (October, 1886). Ministers who did faithful work in these earlier years were John Ikenberry, B. B. Whitmer, Charles Hillery, Isaac Studebaker. They were succeeded in their labors by such men as D. A. Crist, T. E. George, J. W. Jarboe, J. B. Wertz, and J. S. Mohler.

The hard years succeeding 1890 weighed heavily upon the Quinter church. There were perhaps four car-loads of provisions brought in to relieve the suffering, two of them being accompanied by brethren. The winters proved especially trying to those who had cattle, but in those days there was at least some grazing that enabled farmers to tide over until spring. Most of the Brethren kept cows and were able to market butter. Some of the men left their families and went East in search of work, regarding themselves fortunate to earn from eighty to ninety cents a day. The uncertainty of the crops has been a constant source of annoyance in western Kansas and this fact explains to a great extent the fluctuations of the membership at Quinter, which at times has risen to four hundred. Many of the Brethren, moreover, have been renters and for that reason have been more disposed to moving about.

Quinter church has done mission work on an extended scale. This has been possible because of the large number of ministers within the congregation. Sharp Mission, begun in a sod school house, has been one of the most successful of the outlying appointments. Bro. O. H. Feiler and wife,

now of Navarre, Kansas, were converted at this mission. Roy A. Crist has been in charge of this point. Morning Star mission also started in a sod school house. It is located twenty-five miles southwest of Quinter. So successful has this point been that in 1909, a church was built twenty miles southwest of Quinter. It has been supplied with ministers from the mother church, although a few years ago good work was done by brethren F. M. Peek and F. R. Smith. The Shiloh school house, situated twenty miles northeast of Quinter, was once the scene of ministerial labors on the part of the Brethren and a few members are still living in this community. Mount Hope mission, seven miles northwest of Quinter, and supplied with ministers from the home church, is still in operation. For some time the Dorrance congregation, small and weak in numbers, has been supplied with preaching from Quinter. Big Creek mission and the preaching point at the Hackberry school house have been discontinued.

Quinter has not been slow in making use of her talent in the work of the ministry. The following have been inducted into the ministerial office: D. A. Crist (April 17, 1894), O. H. Feiler (May 2, 1908), Henry D. Bowman (May 22, 1909), David H. Heckman (May 28, 1910), Roy A. Crist (June 17, 1911), Samuel B. Bowman (June 8, 1912), T. P. Oxley (June 8, 1912), Miles G. Blickenstaff (June 8, 1912), Dennis W. Kesler (September 1, 1917), Curtis B. Bowman (September 1, 1917), D. Floyd Crist (September 1, 1917), Ezra Wolf (November 29, 1919), and Benjamin Jamison (November 29, 1919). The following ordinations are recorded: D. A. Crist (October 10, 1903), T. Ezra George (October 10, 1903), Frank M. Peek (December 7, 1910), Roy A. Crist (February 17, 1917), and John Oxley (February 17, 1917). The oversight of the congregation has been successively held by Elders John Ikenberry and D. A. Crist.

The various activities of the Brotherhood have found support in the Quinter church. Many of the young people have attended high school and later pursued their education further in Brethren schools. Bethany Bible School and McPherson College have graduated an encouraging number of these young people, most of whom have manifested a desire to do distinctively church work. Several of them are

already on the mission field and others are in preparation for that line of service.

RAMONA

This church, located in the extreme northern part of Marion county, was originally included in the territory of the Peabody church, but the presence and activities of brethren J. D. Trostle and P. R. Wrightsman in Dickinson county led to the settling of numerous members rather far removed from Peabody. One of the leading men of the community once said that in the early days Bro. J. B. Shirk did all the preaching that was done in the Ramona community. This was before there was a town of Ramona. Bro. Shirk was the first of the Brethren to come to the locality, settling four miles south of the present townsite. He was originally from Pennsylvania but came to Kansas from Illinois. The Strickler family from Virginia were the second to arrive. Early services were held in the Shirk school house.

The organization was effected on October 18, 1890. J. D. Trostle, S. Z. Sharp and P. R. Wrightsman were in charge. The charter members were: Elder J. B. Shirk and wife, Deacon J. P. Strickler and wife, May Strickler, O. O. Button and wife, Whitmer Shirk, J. D. Meyers, E. E. Shaver, Lydia Liddel, and Harvey Shirk. Illinois, Virginia, Maryland, Iowa and Pennsylvania were represented in this charter membership. At this first meeting Jonathan D. Meyers was called to the ministry.

For some years there was no church building and so the Brethren met in school houses. One was the Shirk school house and another was that at Ramona, one mile west of town. In 1903 the Brethren bought the Ramona school house, remodeled it for a church, and now have a house of worship in the town of Ramona easily accessible to all.

Four brethren have been called to the ministry, viz., O. O. Button (September 5, 1896), J. D. Meyers (October 18, 1890), Ellis S. Strickler (June 9, 1894), and John Mellinger. The last named came to the Brethren from the Brethren in Christ (River Brethren). Two ordinations have occurred. May 5, 1900, O. O. Button and J. D. Meyers were ordained to the eldership.

Ramona has had her losses by emigration. Statistics

show that from the time of organization until 1916 seventeen had moved to California, five to Pennsylvania, nine to Iowa, three to Colorado, and twenty-one to other Kansas congregations. The membership in 1916 was thirty-two. That year the church suffered a great loss in the sudden death of Bro. Button—a safe and wise counselor. Two other mainstays in the work are Dr. and Mrs. J. Harvey Saylor. Dr. Saylor graduated from McPherson College in 1904. Mrs. Saylor (nee Susie Slusher) was the first lady to take the A.B. degree at McPherson. The date of her graduation was 1896.

In 1916, the church decided to employ a pastor and found the man in Elder Ernest F. Sherfy, a former student at Bethany Bible School and McPherson College, as well as a successful evangelist. Bro. Sherfy lived at McPherson and attended college while serving as pastor. He was succeeded in June, 1919, by Elder D. H. Heckman, who also took work at McPherson College while doing pastoral work. Brother Heckman resigned in the spring of 1921 in order to accept the pastorate at Garden City, Kansas.

Ramona's peculiar situation with respect to district boundaries has led to some few changes. In 1895 we find her asking the Conference of Southeastern Kansas to be transferred to the Southwestern district. It is alleged that she is so remote from the body of churches of Southeastern Kansas that she finds it rather inconvenient to attend district conference. A changing of the boundary line of the district to the east line of Marion county, it is pointed out, would be the only necessary change involved. Permission was given for the change. Then in 1900 East Maple Grove church in Northeastern Kansas asked the district meeting to petition Southwestern Kansas to allow Northeastern Kansas to recognize Ramona as properly within the territory of the last named district. Finally, in 1902, the Ramona church was definitely placed in Northeastern Kansas.

The work at Ramona is somewhat circumscribed. The town with a population of only about three hundred and fifty is overchurched and the people, as some one said, have been "preached to death." Besides the Brethren there are four other organizations in town—the Methodists, Lutherans, "Saints" (Holiness), and Presbyterians, while the

Brethren in Christ have a church a mile or two outside the village. A large per cent of the community belong to some persuasion. Aside from the Lutheran minister none of the pastors have been residents in the community.

Since each of the churches has but a few young people in its membership, the Brethren, in connection with the Methodists and Presbyterians, have a union young peoples meeting called the Christian Endeavor, which displaces the C. W. B. It meets on alternate Sunday nights at the Brethren and Methodist churches. The Presbyterians worship in the Methodist church, having no building of their own.

More than thirty of the young people from Ramona and community have attended McPherson College. Two of them were there the day school opened in September, 1888. They were Owen M. and Harvey Shirk, sons of Elder J. B. Shirk.

RICHLAND CENTER
(Formerly Vermillion)

This congregation is located in the northeastern part of Marshall county, near the Nebraska line. The church building is located six and one-half miles north and one-half mile east of the town of Beattie and three south and three west of Summerfield.

There were Brethren in the community for at least a year before the time of organization. In the fall of 1882 several came from Central Illinois. On September 11, 1883, A. Z. Gates wrote in the Gospel Messenger that there were fifteen members in the community and that E. Eby had preached the first sermon for the Brethren six weeks before. This sermon was preached at the Koch school house. He further stated that L. H. Eby was to locate in the community. The organization took place on October 27, 1883, and the church took its name from the nearby Vermillion Creek. The charter members were Hervey Brouhard and wife, John Rink, wife, and daughters Mary and Nancy, Ephraim Baringer and wife, and A. Z. Gates and wife. Henry Brubaker of Holmesville, Nebraska, was elected elder in charge.

In the spring of 1884, ministerial force came in abundance. N. F. Brubaker and wife, L. H. Eby and wife, and William Smith and wife, were added to the membership. The brethren were all ministers. L. H. Eby was elected to the ministry in the Waddam's Grove congregation, Illinois, on September 2, 1882. Thus, by March 22, 1884, the mem-

bership had mounted to twenty-five. In view, however, of possible losses by emigration, it was deemed best to add to the official body, and accordingly on August 23, 1885, Hervey Brouhard was elected to the ministry and John Rink and Ephraim Baringer to the deacon's office.

There was no church building until the summer of 1890. The church was dedicated on July 13, 1890, by Elder J. S. Mohler. Before the erection of the church, services were held in the Barklow school house, one-half mile west of the present church building. There were also in those early days preaching services at various outlying points where isolated members were living. The ministers "took turns" at the Frost and Balderson school houses. For a few years there was also an appointment about thirty miles southwest of the church, down near Frankfort. Several baptisms resulted at this place. Occasionally there was also preaching at Irving, in the extreme southern part of the county where there was a family of Brethren. In 1885, there were six regular appointments.

The following ministers have been called by this church: Hervey Brouhard (August 23, 1885), Simon Studebaker (November 10, 1888), Ellis M. Studebaker (October 6, 1906), and Ira H. Frantz (October 6, 1906). Brethren Brouhard and Simon Studebaker are now deceased. The former died in the Vermillion church on March 26, 1899. The latter came from Stephenson county, Illinois, in 1887. He was born in Pennsylvania, on November 21, 1847, was married to Charlotte Etter on August 18, 1872, and passed away on April 7, 1903. He was the father of Professor E. M. Studebaker, now a prominent educator at McPherson College. Ira H. Frantz, a son of J. R. Frantz, attended McPherson College for a time and then went to Mount Morris College, from which he was graduated. Then he was in charge of the Old Folks' Home at Mount Morris, but since February 11, 1919, has been pastor at Richland Center. He is doing very efficient work.

The following ordinations have occurred: Simon Studebaker (June 24, 1899), and J. R. Frantz (June 24, 1899). Elders in charge have been: Henry Brubaker (October 27, 1883-March 27, 1886), J. S. Mohler (March 27, 1886-August 28, 1889), William Davis (August 28, 1889-December 29, 1900), Simon Studebaker and J. R. Frantz, jointly (Decem-

ber 29, 1900-1911), John G. Eby (1911-December, 1917), R. A. Yoder (December, 1917-March, 1919), and Ira H. Frantz (March, 1919-). John G. Eby was elected to the ministry in the Waddam's Grove church, Illinois, on October 12, 1872. He is a brother of L. H. Eby, a son of the well-known Elder Enoch Eby, and the father of E. H. Eby, missionary to India.

In giving E. H. Eby and Ellis M. Studebaker to a larger service in the Church of the Brethren, the Richland Center church has indeed made a generous contribution.

The church has found some difficulty in retaining its ministers for any length of time. This has left the preaching largely in the hands of the older ministers and non-residents. The younger ministers, however, have given a good account of themselves elsewhere. From May, 1913 to 1917, George G. Canfield of Belleville, a former student of McPherson College, was pastor. There was growth under his administration. During the summer of 1918, Clarence A. Eshelman, a student at the college, did pastoral work.

In the summer of 1917, the church was remodeled and an addition of sixteen by thirty was made, also a baptistry was added. On June 21, 1915, the name of the congregation was changed from Vermillion to Richland Center, since the church is located in Richland township. Few churches in Kansas present better opportunities for the development of a community center than does Richland Center. Far enough removed from town, it is easy to secure crowds. The Brethren are in an unusually good position to minister to a community not already crowded with workers of other denominations. But leaders are sorely needed.

ROCK CREEK

The Rock Creek church is located six miles north of Sabetha, in Berwick township, Nemaha county. It was organized on May 17, 1887, out of territory belonging to the Sabetha congregation. Elder J. S. Mohler presided at the meeting held for the purpose of organizing. He was also chosen first elder in charge. Daniel Fry, of the Pony Creek church, and Josiah Beeghly, of Garrett county, Maryland, were also present. The charter members were Ephraim Cober, George Sperling, Cyrus J. Mishler, William M. Lichty, E. J. Beeghly, Ananias Cober, Barbara Cober, William H. Miller, Hannah Lichty, Susan Kaub, Annie Bing-

ham, Lydia Fike, Sarah Sperline, Abigail Sperline, Hattie Mishler, Amanda Beeghly, Delilah Beeghly, Michael Beeghly, John Emmert, Lizzie Thomas, Lucinda Carl, Sarah Miller, William Bingham, and Susan Hart. These charter members were originally from Pennsylvania, Maryland, Ohio, and Iowa. But few of them are any more living in that community. Cheap land had brought them to Kansas.

Rock Creek was the home church of Ephraim Cober, who at the time of his death was the oldest minister in the Church of the Brethren. He passed away at his home during the sessions of the Wichita Annual Conference, in June, 1917. For many years Rock Creek has also been the home of J. J. Hoover, one of the most venerable ministers in the state.

Among those who have served as elder in charge of the Rock Creek church are J. S. Mohler, P. E. Whitmer, William Davis, C. B. Smith, and H. D. Bowman. For a number of years Walter Mason was pastor of the congregation. He was succeeded by Henry D. Bowman, who served until May, 1921. Two brethren were elected to the ministry by the congregation but declined to serve. Walter Mason was ordained to the eldership in 1919.

In 1914, as a result of the evangelistic efforts of George G. Canfield, twenty-three were added to the church by baptism, thus increasing the membership eighty per cent.

The church building at Rock Creek was erected in 1888, and was dedicated on November 18, of that year.

Upon the resignation of Brother Bowman, Elder J. J. Tawzer was secured as pastor and he is at present serving in the pastorate (1921).

ROYER COMMUNITY

(Formerly Newton Country)

In 1879, Daniel Shomber and wife, formerly of the Manor congregation, Pennsylvania, were the only members of the Church of the Brethren living in Harvey county. More members, however, were attracted to the community, for in 1885 there were thirty-four who logically belonged to the territory of the future Newton church.

On June 13, 1885, a meeting was held at the home of Levi Andes in Newton and in accordance with the permission given by the Peabody church a call was then issued for a meeting to be held on August 18, for the purpose of

effecting an organization. Accordingly, on that date the members met at the home of Jacob W. Miller, two miles north of the town of Walton and eleven miles northeast of Newton. The elders present were John Wise, John Humbargar, Jacob B. Shirk, and Washington Wyland. Of this meeting John Wise wrote: "At this feast I saw something I never saw before. About forty sisters were seated at the communion table in a corn-crib and about the same number of Brethren in the drive-way. This constituted the Brethren's meeting-house at this place, with a small tent for spectators." Of the charter members the following names are remembered: Daniel Shomber and wife, Jacob W. Miller and wife, Jacob Gauby and wife, William Will and wife, Samuel Lawver and wife, Samuel Steiner and wife, Eli Roose and wife, John Wales and wife, Levi Andes and wife, Henry Showalter and wife, and Susan Brubaker. These members had come from Illinois, Ohio, Pennsylvania, Virginia, and Indiana. Eli Roose is now an elder in the Yellow Creek congregation, Indiana.

Since there was but one resident minister, Levi Andes was elected to the ministry and Jacob W. Miller to the office of deacon. The church, located three miles west and two south of Newton, was erected in the fall of 1889 on land donated by Deacon Reuben Royer. A cemetery adjoins the church.

Levi Andes was the pioneer pastor and served the church faithfully amid many difficulties. He died on July 16, 1910, and is buried in the Newton cemetery. From 1887 to 1889, Newton was the home of Elder George N. Falkenstein, now of Elizabethtown, Pa. For a number of years A. L. Snoeberger and John Thomas did the preaching. For some twenty years past, U. S. Royer has done most of the work. Brother Royer deserved much credit for maintaining interest in the church in the face of obstacles. He is today the mainstay of this church community. In all there have been about seventy-five received into the church by baptism.

A mission point was started in the city of Newton in 1904. This prospered and in 1918 was organized as a separate church, leaving but a few families of Brethren in the old church community. These were reorganized in 1918, under the name of Royer Community church,

with a membership of twenty. This community church is adapting itself to modern conditions and is endeavoring to serve the whole community educationally, socially and spiritually. A lecture course, choral society, and rural life conference have been conducted successfully.

In May, 1898, the Walton members were organized as a separate congregation. Elders William Mohler and John Thomas served as ministers. In January, 1912, Walton was disorganized.

The following have been elected to the ministry in the Newton church: Levi Andes (August 18, 1885), Andrew G. Miller (November 6, 1897), U. S. Royer (June 4, 1898), and George E. Wales (fall of 1902). Elders in charge have been Daniel Riggle, Abraham Shepler, E. Eby, John Wise, William Johnson, A. M. Dickey, L. D. Mohler, C. E. Wolf, William Mohler, N. E. Baker, and M. J. Mishler.

Among the pioneers buried near the church are Deacons Adam Graybill, John Wales, and Reuben Royer. For some years Brother Wales served on the District Mission Board. Brother Royer was largely instrumental in getting the Arkansas Valley Interurban to pass close to the Brethren church.

RUSSELL COUNTY

The Russell County church was formed out of the territory of the Dorrance church. There were twenty-five members present at the organization, which took place on October 14, 1886. Elders Enoch Eby, John Forney, John Hollinger, John Brower, and John Newcomer had the work of organization in charge. On the day of organization G. W. Crissman and Frank Hollinger were elected to the ministry.

On July 7, 1888, the first council meeting was held in Russell at the home of John Hollinger. Elder Isaac Studebaker of Quinter presided. Services were held at various school houses over the country and in the homes of the members in Russell. John Hollinger was the elder in charge, George W. Crissman was a minister in the first degree, and Isaac Betts and Sloan Crissman were deacons. On May 8, 1897, E. S. Fox was elected to the ministry and George W. Crissman was ordained to the eldership.

The written records of the church begin in 1890. From this time until 1899, a number of members were added to

the congregation, but emigration prevented any permanent gains. In 1900, E. S. Fox was advanced in the ministry. Shortly thereafter he moved away, locating at Larned. Continued losses of members led the church, on March 23, 1901, to ask the District Conference to disorganize the Russell County congregation. This request was granted, and in 1903, the disorganization was effected by Elders W. B. Himes and I. S. Lerew. The members were assigned to the Dorrance church.

So far as is known John Hollinger was elder in charge during the whole life of the Russell County church. He passed away in Russell on June 10, 1910. His wife was still living in Russell in 1919, at the advanced age of eighty-two. There are just a few other members living within the bounds of the former church.

SABETHA

When E. J. Beeghly moved from Somerset county, Pennsylvania, in March, 1878, to a farm three miles south of the town of Sabetha, in Nemaha county, he found but two families of Brethren in the community. These two families were those of Ephraim Cober, formerly of Berlin, Pa., and William Bingham, formerly of Illinois. Better opportunities for securing homes had brought these members to Kansas. Preaching services were soon started at the Webster school house, three miles south of Sabetha, J. J. Lichty and Ephraim Cober doing the preaching. Two of the converts at this place were a Christian minister and his son.

In December, 1878, there were thirteen members in the community. Brother Cober was the minister and E. J. Beeghly was a deacon. In the winter of 1881 and the spring of 1882, many members moved in from the East, largely from Illinois, Pennsylvania, and Virginia.

The organization of the Sabetha church took place on April 8, 1882, when at a council meeting of the Pony Creek church held in the Albany school house, two miles north of Sabetha, the Nemaha county members were separated from Pony Creek. Elders Martin Myers and W. J. H. Bauman were present at the meeting. The charter members were E. Cober and wife, William Bingham and wife, E. J. Beeghly and wife, J. B. Kepner and wife, C. J. Hooper and wife, John Kreitzer and wife, S. W. Kreitzer and wife,

B. S. Basket, Ananias Cober, son and daughter, Ida Bingham, Jacob Cober, Anna Cober, Rhoda Bingham, Sarah Livengood, Nellie Livengood, Sister Hahn and daughter, William M. Lichty and wife, Sister Keim, Cyrus Mishler and wife, Brother Hobbs, and F. F. Barnes and wife. On August 19, 1882, Martin Myers was elected elder in charge of the new congregation.

Immigration to the church has been chiefly from Iowa, Illinois, Pennsylvania, and Maryland. Losses by emigration have been mostly to other churches in Kansas, although a few have gone elsewhere. One congregation has been formed out of Sabetha territory, namely Rock Creek, in 1887. The present (1920) membership at Sabetha is one hundred forty.

Sabetha is composed of a very active membership. All of the various activities of the Church of the Brethren are found in the congregation. A lecture course has been in operation some years. Very generous contributions to worthy causes have been made.

Revivals in this congregation have been held by such ministers as J. T. Myers, J. D. Trostle, A. Hutchison, J. S. Mohler, C. H. Brown, J. Z. Gilbert, A. VanDyke, C. J. Hooper, John Heckman, R. A. Yoder, Reuben Schroyer, J. A. Stouder, S. M. Gochenour, George Mishler, J. J. Yoder, Chas. M. Yearout, Moses Dierdorff, S. E. Thompson, John Mishler, R. H. Nicodemus, W. A. Kinzie, George Manon, F. E. McCune, A. D. Sollenberger, Charles A. Miller, and others. The following brethren have been called to the ministry by the church: C. J. Hooper (September 30, 1882), John Heckman (September 24, 1885), Roy Kistner (November 19, 1911), and Paul R. Yoder (June 2, 1918). The following have been ordained here: C. J. Hooper (December 5, 1893), R. A. Yoder (June 6, 1896), and Roy Kistner (May 24, 1919). Elders in charge have been Martin Myers (1882-1885), William Davis (1885-1893), A. Van Dyke (1893-1897), C. J. Hooper, R. A. Yoder (1899-1919), and Roy Kistner (August, 1919—).

The Sabetha church house was erected on Second and Main streets, in the year 1883.

A number of ministers have lived for some time in this congregation and have then gone to other fields of labor. Exclusive of those now residing here, the following are

mentioned: A. Van Dyke (1892-1897), P. J. Eisenbise (1897-1906), J. S. Mohler (1907-1908), and A. Berkeybile. John Heckman moved to Illinois in 1892. C. J. Hooper moved to Topeka in 1898. The present (1920) ministerial body consists of R. A. Yoder, Roy Kistner, and Paul R. Yoder. The last named is a graduate of McPherson College with the class of 1921. There are eight deacons.

SALEM

This congregation, originally known as Ninescah, was organized with sixteen members on May 11, 1878, at Prairie Hall school house, 28 miles south of Nickerson, Elder Jacob Buck of Lyon county perfecting the organization. The first Brethren to settle in the community were J. W. Beer and wife, Amos Hartman and wife, Benjamin Schisler and wife and Hettie Mercer. They were all from Illinois. Free land had attracted them to Kansas.

The charter members were: J. H. and Elizabeth Fishel, Benjamin and Matilda Schisler, J. W. and Elmira Beer, Josiah and Barbara Gochenour, Isaac Deck and wife, Martin and Susan Wampler, Hettie Mercer, Christena Imbler, George Gochenour, Christena Gochenour.

In July, 1878, L. E. Fahrney and wife were received by letter. The first business meeting was held on August 3, 1878. A love-feast was held on October 9, 1878, at Prairie Hall. The congregation was widely scattered. There were members living up near Little River, who were given the right to hold councils of their own, subject, however, to Ninescah. In May, 1879, J. W. Beer was permitted to answer calls in the south part of the congregation in what is now the Murdock church. There were various difficulties which the church faced in those days. After some indecision, on September 19, 1880, the single mode of feet washing was adopted. Elder Fishel fell under the displeasure of the church, one of the charges being the keeping of the seventh day. His deposition from the ministry occurred on May 21, 1880. In 1882 there were 53 members with three ministers and four deacons.

The comparative harmony of the congregation was broken, however, soon after the Annual Conference at Bismarck Grove, held in 1883. A love feast was held a week after Conference. It had previously been decided that both Progressives and Conservatives might partake of the com-

munion. The right of Elder Joseph W. Beer of Ohio to partake was interfered with by certain elders from Illinois, but the local church sustained Bro. Beer's right to commune. Finally, on December 3, 1883, a committee consisting of Elders John Forney and Jacob B. Shirk and a deacon (perhaps John Wales) from Newton, was called in and Jacob W. Beer, elder in charge, was tried for Progressivism. Whether or no he pled guilty is a matter of dispute, but after some deliberation a peaceable separation took place. The vote stood 23 to 2. At the division 9 became Progressive, 12 remained Conservative, and 4 were neutral. The Progressives erected a church in Nickerson (1897) and for a time prospered under the leadership of Bro. Beer. At present, however, there are but seven members in the Progressive church and services have been suspended. Elder Beer still resides in Nickerson.

In 1885, the Church of the Brethren changed its name from Ninescah to Salem, a church having been built that year. It is located 5 miles southwest of Nickerson and 9 miles southeast of Sterling. (Salt Creek township, southwest corner of section 19).

A number of elections to the ministry have occurred at Salem. A more or less complete list follows: J. W. Beer (October 10, 1878), L. E. Fahrney (May 21, 1880), Isaac Gingrich (March 25, 1882), Percy J. Trostle (1883), Daniel T. Dierdorff, Joseph Calvert (May 4, 1891), and Elmer W. Price.

The following ordinations have been performed: J. H. Fishel (November 2, 1878), J. W. Beer (March 25, 1882), Henry T. Brubaker (March 4, 1905), L. E. Fahrney (March 3, 1906), M. S. Frantz (December 2, 1914). Elders in charge have been: Jacob Buck, Samuel Rairigh, J. W. Beer, J. D. Trostle, Moses E. Brubaker, E. Eby, M. Keller, Henry T. Brubaker, L. E. Fahrney, M. J. Mishler, J. Edwin Jones, M. S. Frantz, O. H. Feiler, W. A. Kinzie. Bro. Kinzie became elder in charge on May 27, 1918. Among the evangelists who have helped build up the work at Salem have been Daniel Vaniman, Andrew Hutchison, A. W. Vaniman, I. H. Crist, S. N. McCann, W. R. Miller, E. Eby, Jacob Witmore, Moses Dierdorff, W. H. Miller, C. M. Yearout, George Manon, R. F. McCune, C. B. Smith, A. D. Sollenberger, H. M. Barwick, J. J. Yoder, William Lampin, J. Edwin Jones, M.

S. Frantz, Oliver H. Austin, C. S. Garber, Isaac Frantz.

For many years the work of the ministry was mainly carried on by Bro. Fahrney. His death on September 16, 1916, removed an aggressive leader. From May 1, 1914, to September 1, 1916, M. S. Frantz served as pastor. He was succeeded by Chas. Harshbarger, who served from March 4, 1917 to January, 1918. The present pastor, Elder W. A. Kinzie, took charge on April 1, 1918. He is a minister and evangelist of long experience and is a graduate of the Bible School of McPherson College (B. S. L. 1918).

Valuable accessions to the membership have come from immigration from Pennsylvania, Maryland, Illinois and Indiana. Losses have been sustained when members moved to Iowa, Illinois and Oklahoma. Many have also moved to Larned and McPherson. An encouraging number of the young people have attended McPherson College. The membership in November, 1919 was 81.

Under the inspiration of the pastor and others several activities have been inaugurated with a view of making the community a real community center. In September, 1919, the first community festival was held. A program suited to a country community and well calculated to foster a better local environment was carried out successfully. A lecture course also has proved attractive and enlisted an interest in the church.

The Salem church completed one of the finest church buildings in Kansas in the fall of 1920. It was dedicated on September 12, Dr. A. J. Culler delivering the address. The total cost of the church was slightly over \$33,000, of which about \$5,000 was raised on the day of dedication.

SALINE VALLEY

In the latter sixties and early seventies, the Abilene church had some isolated members living in Lincoln and Ottawa counties. Among the very earliest to move to that locality was L. W. Fitzwater, formerly of the Limestone church, Washington County, Tennessee, who arrived in Abilene on September 20, 1870, and located on a claim on the Saline river, fifteen miles northwest of Abilene. Brother Fitzwater is an old Confederate soldier. Others of the Brethren in that community were from Pennsylvania, Indiana, Iowa, and Virginia.

On May 1, 1880, the Saline Valley congregation was

organized out of the Abilene territory, Elders John Forney and John Humbargar having the work in charge. At this meeting L. W. Fitzwater was elected to the ministry and J. Allen Myers to the office of deacon. Brother Myers came from Pennsylvania in April, 1878. For a time he lived in Culver and taught school. In July, 1880, he returned to Pennsylvania, where for many years he has been connected with Juniata College. Among the charter members of Saline Valley were: L. W. Fitzwater and wife, Jacob and Anna Kinsel, Susan Kinsel, George Kifer and wife, Richard Miller, Mary Miller, Sister Bloyd, Sister Spohn, J. Allen Myers, Brother and Sister Pie, and Sister Blount. There were twenty-five in all.

The membership has always been very much scattered. This largely explains the inability to erect a house of worship. Brother Fitzwater himself has always lived in isolation. There have been members near New Cambria, some near Solomon, others at Lincoln, others at Tescott, and still others at Culver. Bro. A. W. Thomas lived near Tescott, and his family was largely responsible for keeping alive a preaching appointment at the Tripp school house, between Tescott and Culver. This school house is in Ottawa county. The Twelve Mile school house in Lincoln county was also used for services. Some of the last meetings were held in the Roy school house, about six miles northwest of Culver.

Members moved in and at one time there were fifty or sixty on the roll. Perhaps more were added by baptism than by letter. Losses of members, however, have been very heavy. The Old Order defection took but two, but the tide of emigration has subtracted at least forty-six from the one time membership.

Much of the preaching has been done by Brother Fitzwater. Along about 1890, J. S. Mohler held a revival at the Tripp school house with six or eight conversions. Another minister of the earlier days was Daniel Stoner, who showed considerable promise as a speaker, but who became estranged from the church thru his interest in and advocacy of Socialism. Finally, he became an infidel. In 1881, Humphrey Talhelm moved in from the Abilene church. In 1890, he moved into the Washington church. Returning

to Saline Valley in 1900 he resided here until his death (1901).

The following brethren have been elected to the ministry in this church: L. W. Fitzwater (May 1, 1880), David R. Myers (March 15, 1890), D. H. Bennett (August 14, 1897), Byron Talhelm (September 1, 1901). There have been two ordinations—J. L. Jordan (1885) and L. W. Fitzwater (March 15, 1890). Revivalists who have served the church have been: J. S. Mohler, John Humbargar, M. Forney, T. E. George, A. C. Daggett, Geo. R. Eller, B. E. Kesler, G. W. Burgin, B. Forney, and others. Elders in charge have been: John Forney, John Humbargar, John Newcomer, John Brower, and L. W. Fitzwater.

Elder Fitzwater still (1921) does some preaching, although regular services have been discontinued.

SAND CREEK

(Graham and Rooks Counties)

But few facts are obtainable regarding the congregation known as Sand Creek. One of the earliest members, however, to come to this locality was James Adamson, of Cherokee county, who, in November, 1885, moved to Bow Creek, near Whitfield, southwest of the town of Logan. There is some evidence that there was an organization of some sort before he came, for on Wednesday, May 13, 1885, Elders Allen Ives and John Hollinger were in Graham county, and finding a body of eleven members, organized them as a church. Schuyler Warner was elected to the ministry and Brother Shear to the office of deacon. This was probably the beginning of the church known as Sand Creek, the name of which was taken from a stream in Graham county, south of the town of Nicodemus.

Few additional facts relative to the career of the church are at hand. On August 24, 1886, a council of the congregation was held and at that time George W. Buckmaster was elected to the ministry. Elders who at different times held the oversight were John Newcomer, M. M. Eshelman, John Hollinger, and Isaac Studebaker. The membership never became large and no church house was ever erected. The church has long since passed out of existence.

SANTA FE

This is one of the frontier congregations of western

Kansas. It is the result largely of the untiring efforts of George E. Stuebaker, a typical frontier missionary. Of the first members, seven lived in Seward county, seven in Grant county, nine in Stevens county, and twenty-four in Haskell county. The following names of charter members are recalled: Nicholas and Phoebe Yount, L. W. and Elizabeth McNutt, Rufus Wyatt and wife, L. H. and Maggie Williams, George and Ellen Sickendick, Jerry and Mary Brollier, Albert Glazier, Albert Shelton, Theresa Lohmiller, Minnie Lohmiller, Josie Lohmiller, Frances Barlow, Myrtle Barlow, Minnie Barlow, Martha Buster, Laura Buster, Lillie Buster, Anna Boggs, Nanny Boggs, Rosa Lohmiller, Dora Newman, Ida Rinehart, Anna Juvinel, Sarah Henline, and Joanna Taylor. The organization was perfected by George E. Stuebaker on November 28, 1894. On that day Rufus Wyatt was elected to the ministry and Lawrence McNutt to the office of deacon.

Brother Stuebaker was the first elder in charge, serving until 1902, when W. D. Harris succeeded him. In 1898, Rufus Wyatt was able to relieve Bro. Stuebaker somewhat in the work of the ministry. The largest membership ever attained was in 1896, when the number stood at forty. Then in two years it dropped to twenty-five. A number of members moved away to Pueblo, Colorado, to the Prairie Lake church in Oklahoma, or to the Garden City church in Kansas.

For the four years prior to November, 1907, Elder S. E. Thompson had charge of the church. It was in that month that Elder Thompson closed a meeting in which there were seven accessions. Elder J. E. Crist succeeded Bro. Thompson, but owing to the great distance at which Bro. Crist lived from the church, on October 7, 1911, Elder C. E. Wolfe of New Ulysses, succeeded to the oversight. Since the activity of Bro. Thompson, however, there has been little done at Santa Fe.

The Presbyterians built a church in Santa Fe in more prosperous times but repeated crop failures caused many of their members to move away. In 1895, therefore, the Brethren were able to purchase the property. But soon, as has been already intimated, the Brethren also began to leave the community, with the result that a commodious church house is left out on the plains to be added to the

already too great number of deserted churches. Because of these conditions the church was disorganized and the building was sold early in 1921, Elders J. E. Crist and W. D. Harris having the matter in charge.

SCOTT VALLEY

The Scott Valley church, which includes in its territory Coffey and Woodson counties and a strip three miles wide of the counties of Anderson and Allen, was organized on June 18, 1887. It was formerly a part of the Cedar Creek (now Mont Ida) congregation.

The Brethren were apparently unknown in the community when in about 1884, Elder Jesse Studebaker of Mont Ida, one of the most influential and widely-known of the Brethren in eastern Kansas, began holding meetings from time to time in the Mount Joy and Scott Valley school houses. The presence of a good number of French people, largely Spiritualists, did not make the field altogether a promising one. Bro. Studebaker was assisted in his efforts by Brethren Chas. M. Yearout and James Shaw.

When the organization was perfected there were about forty or forty-five members who fell properly within the bounds of the new congregation. Of the earlier members the following names are preserved: Jacob Keim and wife, James Shaw and wife, E. J. Miller and wife, John M. Miller and wife, Z. B. Mummert and wife, Solomon Boots and wife, George Slaughter and wife, Jerry Overstreet and wife, Job Hulse and wife, Adam Clark and wife, Bro. Lane and wife, David Miller, Mary Miller, Annie Shemberger, and Caroline Bouse. The Scott Valley church was organized at the Scott Valley school house, one and one-half miles northwest of the present church building. Jesse Studebaker was chosen elder in charge, E. J. Miller was elected clerk, and Solomon Boots was chosen treasurer. James Shaw and E. J. Miller were the ministers and John M. Miller and Z. B. Mummert were deacons.

At the second business meeting it was decided to hold meetings alternately at the Mount Joy and Scott Valley school houses. In 1888, Charles M. Yearout, a minister in the second degree, moved into the congregation. The church prospered. A project to build a church in 1889, however, miscarried. On July 7, 1891, with Elders S. Z. Sharp, Daniel Vaniman, Jesse Studebaker, and James E. Hilkey present,

Bro. Yearout was ordained to the eldership. On May 20, 1893, the matter of building a church again came up and a committee on location was appointed, consisting of Peter Hahn, Jake Clark, and J. M. Miller. A special council, held on September 24, 1893, accepted the committee's report, agreeing upon the southeast corner of the Woodberry farm as the location. The building committee consisted of Jake Clark, Solomon Boots, Peter Hahn, C. Myers, and B. Bouse. In due time a commodious structure, thirty-two by fifty feet, was erected. On November 4, 1894, it was dedicated, free from debt, by Elder M. T. Baer. The church is located nine miles south and one mile east of Waverly, nine miles northwest of Westphalia, and eleven miles west and two north of Mont Ida.

The losses by emigration have been heavy. According to one account, up to 1915, one hundred and ninety-two letters had been granted and but one hundred and sixteen had been received. There had been sixteen deaths and twenty members had been disfellowshipped. All told, about one hundred and twenty persons had been baptized. The city of Independence has attracted many members. Others have moved to California, Colorado, Idaho, Oklahoma, Missouri, and Washington. In 1918, the membership was about twenty-four or twenty-six. Isolated members who logically belong to Scott Valley are found at Hall's Summit, Neosho Falls, and Burlington.

Seven men have been called to the ministry by this congregation. They are Charles A. Miller (October 13, 1899), F. G. Edwards (February 21, 1903), Ernest F. Sherfy (February 21, 1903), John S. Sherfy (January 2, 1909), Frank R. Smith (January 2, 1909), C. Myers (September 17, 1891), and H. C. Smith (October 14, 1896). The two last named were, at their own request, relieved of the ministerial office. In 1908, J. M. Atkins, a minister, moved into the congregation. On July 6, A. M. Peterson, a minister, handed in his letter but removed the same year. J. A. Strohm, another minister, came in 1911. The following ordinations have taken place: Charles M. Yearout (July 7, 1891), Frank R. Smith (1914), and J. A. Strohm (December 30, 1916). The eldership of the church has been held by the following: Jesse Studebaker (1887-1889), Jacob Keim (1889-1890), Lemuel Hillery (1890-1891), Chas M. Yearout (1891-1896),

John Sherfy (1896-1907), R. F. McCune (1907-1908), Chas. A. Miller (1908-1915), Frank R. Smith (1915-1916), and J. A. Strohm (1916-). Evangelists who have preached for the church in special efforts are John E. Crist, George Manon, I. H. Crist, F. E. McCune, Chas. M. Yearout, Moses T. Baer, Chas. A. Miller, Salem Beery, John Sherfy, W. H. Miller, R. A. Yoder, George R. Eller, E. D. Steward, O. H. Austin, and R. P. Hylton. The pressing need of the community and church is pastoral care for the fruits of these revival efforts.

SOLDIER CREEK

This church, now disorganized, was located in Jackson county, between Topeka and Sabetha, and not far from Holton. Brethren J. D. Trostle, S. C. Stump and others, while passing through the country, often stopped here to preach, baptizing several persons. On June 28, 1872, it is known that a few candidates were baptized by Elder M. Forney. There was at that time no organization of the Brethren closer than twenty-five miles.

The Soldier Creek church was probably organized on September 15, 1877, or thereabouts, since a love feast was held in the community on that date. Elders William Gish and John A. Root were present. There were some sixty charter members but their names are not available. Brother Root kept up preaching here for some time, often driving over from Ozawkie in a lumber wagon. Soldier Creek was in reality considered an outlying arm of the Ozawkie congregation.

But the members did not stay in the community. In 1888, there were but a few scattered members, and for that reason the District Conference of Northeastern Kansas placed the church under the care of the elders of the Ozawkie church. In 1889, a minister moved in. In 1891, the District Conference placed the church under the care of the Morrill congregation. Conditions becoming no better, in 1908, the elders of the district recommended that William Davis and R. A. Yoder be appointed to visit Soldier Creek and that they use their best judgment as to disorganizing the church. The members living there, however, did not want to be disorganized. Thus the matter rested for some time. In 1912, when the matter came up again, C. B. Smith and R. A. Yoder were appointed to disorganize the church.

This was accomplished and the fact was reported to the District Conference held in Ozawkie in September, 1914.

Because of the divisions which crept into the congregation and the general dissatisfaction resulting therefrom the church building was sold some years ago, the United Brethren being the purchasers, if the author is correctly informed. The understanding was, however, that the Brethren could use the house whenever they wished to do so.

SPRING CREEK

In the spring of 1887, J. J. Wassam was traveling solicitor for a Kansas City concern, having his home in Greenwood county. That year Bro. C. E. Gillett came into his community near Reece and preached a few sermons in a near-by school house. There were no visible results.

Later J. J. Wassam, while returning from Junction City on the train, met Dr. P. R. Wrightsman of Navarre, who questioned him regarding his spiritual welfare. Wassam confessed that he belonged to the devil despite the fact that his parents were members of the Church of the Brethren. Dr. Wrightsman promised to come to the Wassam community upon call and to give free services.

Later Wassam united with the United Brethren church upon six months probation, but the matter of baptism weighed heavily upon him. He studied his Bible and thought that it required trine immersion. He told his United Brethren pastor of his dilemma and the latter suggested that he might perform the rite by this method. Wassam refused and sent for Dr. Wrightsman, who came in April, 1888, and held three meetings in the Wassam school house. Wassam and his wife were baptized. Thereafter Bro. Wrightsman came once a month to preach. Others were baptized later, one of them being Peter Nelson.

The Spring Creek church was organized at the home of Bro. Wassam in June, 1888, some twelve or fifteen miles southwest of the town of Eureka. Geo. W. Studebaker and D. W. Stouder were in charge. The charter members were J. J. Wassam and wife, James Worrell and wife, Joe Leedy, wife and mother, Louis Smith and wife, N. Peter Nelson and sister, Mark Wright and wife, John Booth and wife, Peter Wise and wife—seventeen in all. By fall there were thirty-five members. The next fall there was a love feast at which sixty-five communed.

The Brethren had a fine school house in which to meet and Bro. Wassam gave five acres of land for a parsonage. Lemuel Hillery was the first minister to occupy the parsonage but he remained only a few months before leaving for Indiana. Bro. W. H. Leaman then took up the work. In 1890 there were twenty members.

But about this time Bro. Wassam became interested in establishing a church in Texas. His leaving Spring Creek in 1891 took out twenty-one members. A. G. Fillmore was among the number. The Manvel church, Texas, was the result of this emigration. This was in 1892. From this time the membership steadily dwindled until only Bro. N. Peter Nelson and wife were left. They were still living at Rosalia, Kansas, at the time of Bro. Nelson's death (June 21, 1920). There were not enough members left to disorganize. The parsonage had been sold by Brethren Wassam and Leaman to Bro. N. Peter Nelson.

At the time of organization of the church J. J. Wassam was elected deacon. At the age of 52 he was called to the ministry in Missouri. He is now living at a hale old age at Ordway, Colo. Two brethren have been called to the ministry in this congregation. They are A. G. Fillmore (September 16, 1890), and N. P. Nelson. The elders in charge have been D. W. Stouder, Geo. W. Studebaker, and John Wise. The larger number of the persons who united with this congregation had no previous knowledge of the Brethren or their faith.

TOPEKA

Originally the members living in the city of Topeka were considered a part of the Ozawkie congregation. On November 25, 1893, however, they were organized into a separate body, Elders J. S. Mohler, Daniel Vaniman, A. W. Vaniman, and J. A. Root being present.

The church is located at 242 Michigan Avenue, in Oakland, a suburb of Topeka. The building was originally intended to serve as a public hall and was known as Saywell Hall. It was used for political meetings, dances, entertainments, etc. For some time prior to the organization of the church, the local members had made arrangements with ministers from adjoining churches and

those attending the state university at Lawrence to come over to preach every two weeks. But since other gatherings sometimes conflicted with the appointments, in 1892, one of the Brethren bought the building and restricted its use to religious services only, donating its use to the Topeka church. In 1905, the congregation bought the building.

The charter members were W. H. Kintz, Mary Kintz, Jacob Kintz, G. T. Boss, Lizzie Brindle, W. Z. Michael, E. Ridenour, J. B. McKee, George Brindle, I. D. Halde-man, John W. Taylor, Cassie Taylor, T. W. Hill, Reuben Michael, Lydia Michael, Lillie Newberry, Elizabeth McKee, Lizzie Root, and Abbie J. Hill. These members were mostly from Pennsylvania and Indiana and were attracted to the locality by the prospects of employment and of entering business.

Two ministers have been called by this congregation: Ellis Hooper (October 12, 1901) and Ira W. Weidler (December 27, 1913). The following elders have had charge of the church: J. S. Mohler (1893-1895), J. A. Root (1896-1908), C. J. Hooper (1908-1911), I. H. Crist (1912-1914), George Manon (1915), I. L. Hoover (1916-1919), and H. L. Brammell (1919 —). Among the evangelists who have in later years served the church are J. E. Young, S. E. Thompson, C. A. Miller, and O. H. Austin.

The present membership (1920) is approximately forty, of whom about fifteen are isolated. The general unpopularity of the Brethren church in a city and the more or less drifting character of the membership have proved handicaps to the progress of the work of the congregation.

VERDIGRIS

In the early sixties Susan Reed, a member of the Church of the Brethren, located near the Line school house, about eight miles northwest of the town of Madison. She was then the only member in the community and belonged to the Cottonwood church, which at that time included all of Lyon and Greenwood counties.

Soon after Sister Reed's locating in Kansas, Elder Jacob Buck began preaching at the Line school house,

and for several years held appointments at that place. Thru his efforts there were several additions to the church. During this time Bro. Kessler from Indiana located at Emporia, later moving near the Line school house. Elder Buck then secured S. C. Stump to hold a revival. He preached for three weeks and among those who united with the church were D. W. Stouder and wife, J. M. Butler and wife, and a Bro. Fiske. Another revival, held by John Forney, resulted in several more accessions. Several members had by this time located near Madison, among them being Elder Buck, who, however, returned to Emporia after a ten years' residence at Madison.

Due to the wide extent of the territory of the Cottonwood church it was finally decided to divide that congregation. Accordingly, at a council held in January, 1882, with Elders J. E. Hilkey and Christian Forney present, the division was made. The line between the mother congregation and the newly created congregation, named Verdigris, was located three miles south of Emporia. There were approximately twenty-seven members in the Verdigris church, which was organized by Elders S. Hodgden, George Myers, and Jesse Studebaker, the last named being elected elder in charge.

In the spring of 1885, Elder M. T. Baer preached for two weeks in the town of Madison, with no results, but immediately followed this effort by another revival at School House 88, where nearly twenty were added to the church. By this time the church numbered about seventy-five members. Bro. Studebaker was succeeded in the oversight by Washington Wyland and James E. Hilkey.

During the eldership of D. W. Stouder, who succeeded Bro. Hilkey, two churches were organized out of Verdigris territory. They were Antioch (Nov. 17, 1892), near Gridley, and Spring Creek (June, 1888), near Eureka. Both of these churches were disorganized after a time and their membership absorbed by the Verdigris church.

The following brethren have been called to the ministry in the Verdigris church: W. H. Leaman (September 11, 1886), J. A. Stouder (October 10, 1889), S. E. Lantz (March 6, 1897), George Garst (September 29, 1888), Ralph W. Quakenbush (Jan. 5, 1909), and Leonard Bir-

kin (June 15, 1919). N. N. Garst, who came to the Verdigris church from the Peace Valley church, Mo., was here reinstated in the ministry. The following ordinations have taken place: D. W. Stouder (November 15, 1887), S. E. Lantz (December, 1902), W. H. Leaman (December, 1902), S. L. Elrod (October, 1913). R. W. Quakenbush (October, 1913), J. S. Sherfy (April 4, 1912), and D. H. Heckman (June 15, 1919). The following deacons have been elected by the congregation: J. S. Leaman, J. W. Trissel, W. R. Benedict, G. E. Shirky, Frank Elrod, J. L. Quakenbush, and Leonard Birkin.

About the year 1899, Elder George S. Wine moved into the Verdigris church from Missouri. Soon thereafter he was chosen elder in charge, succeeding A. L. Pearsall, and remained in that capacity for four or five years. At his resignation, S. E. Lantz took the oversight, which he still retains (1920).

Preceding the year 1899, services were held in the Number 88 school house. In the fall of 1899, the present church was built. In 1909, a building was erected in Madison for the accommodation of the members there resident. At present there are regular services at both the country and the town churches. West Creek and Sunnyside are missions of the congregation and enjoy regular services. Including the members in these missions, the Verdigris congregation has a total membership of about eighty. (1920).

VICTOR

It was in the year 1898, that the ministers of the North Solomon church at Portis began holding services at the Diamond school house three miles west and one mile north of the town of Covert. The ministers holding these services were J. C. Wagner, Lewis Lerew, and I. S. Lerew. During 1898 and 1899, services were held every four weeks. Three were baptized. In November, 1900, the District Mission Board of Northwestern Kansas sent Elder A. C. Daggett of Belleville, then district evangelist, into the neighborhood to hold meetings in the Victor school house, five miles southwest of Covert. Six were baptized. In November, 1901, Brother Daggett returned and conducted a revival resulting in seven accessions.

Things took on an aggressive form when in March, 1902, Elder Daggett and his estimable family moved to the locality of Covert. Writing in the Gospel Messenger (February 3, 1912), Brother J. H. B. Williams says that it was largely thru the insistence of "Uncle Jim" Bradshaw that Brother Daggett came. "Uncle Jim" had formerly "been a man of the world for all it was worth." In the spring of 1912, the church building was erected, all the labor on the building having been donated. The church was dedicated on June 14, 1902, by Elder I. S. Le-rew.

On October 25, 1902, the Victor church was organized, Elders John Hollinger and W. B. Himes assisting in the work of organization. The charter members were A. C. Daggett, E. M. Daggett, Mary E. Daggett, L. M. Hoff, Sarah Hoff, C. S. Hoff, Ella Hoff, G. B. Hoff, Cassie Hoff, L. J. Porter, Mina Porter, F. A. Wagner, Tenna Wagner, J. M. Bradshaw, Mary Bradshaw, H. F. Bradshaw, Agnes Bradshaw, Elva Bradshaw, James Lilly, Martha Lilly, Elsie Lilly, Mary Riley, S. A. Rowzer, Pearl Rowzer, Shelby Wright, Mary Wright, Appie Wright, James Collyer, Amanda Collyer, Sarah Collyer, George Axtel, Lottie Axtel, J. D. Bradshaw, Esther Bradshaw, G. T. Bradshaw, and Florence Bradshaw. The majority of those who were not baptized at Victor prior to the organization, had moved in from the churches of Burr Oak, Belleville, and North Solomon.

The church has experienced remarkable growth. From the time of organization until the winter of 1915, one hundred thirty persons had been baptized. In 1915, however, the membership was ninety-nine. At present (1919) it is one hundred. Along with many other churches, Victor has lost many members by emigration. Much of this loss has been in favor of other Kansas congregations. Victor has been made, not by church extension but by evangelization. Of the membership of eighty in 1912, the large majority came from homes whose ancestry knew nothing of the Brethren.

Few churches have had such opportunity for social service. Located twelve miles from the nearest town, Victor has had much of the rougher element to contend

with, and in a wonderful way it has raised the moral and religious tone of the whole community. To Brother Daggett belongs a very large part of the credit for this change. Although farming on a large scale and engaging in business, he has been a power for the Kingdom of God in the community. Many of the rougher class "who came to scoff, remained to pray" and now constitute the burden bearers of the local work.

Five ministers have been called by the Victor church: C. S. Hoff (October 25, 1902), W. C. Winder (March 7, 1908), Elmer Thompson (March 7, 1908), Christian L. Ikenberry (February 23, 1918), and John W. Daggett (February 23, 1918). From 1913 to 1915, Elder G. W. Burgin was a member of the Victor congregation.

The membership is aggressive in all good causes. Elder Daggett was a member of the District Mission Board from 1904 until April, 1919. For a number of years he was chairman of the Board. He is a man of affairs. For some years he was a member of the Advisory Board of three which visited McPherson College. From 1912 to 1914, he was a member of the Board of Trustees of the college. His daughters, Mrs. Mary Brandt (now of LaVerne, Calif.) and Mrs. Martha Horning (now a missionary in China), are graduates of the academy and normal courses of the college respectively. His sons, John W. and Rufus are students in the college. Other members of the congregation have attended school at Bethany Bible School or McPherson College.

WADE BRANCH

Mrs. Peter N. Wingert, formerly of Mount Morris, Illinois, but now living (1920) at Wellsville, Kansas, enjoys the distinction of having been the first member of the Church of the Brethren in Miami county, or at least, the first to be baptized in that county. It was in 1869, that her husband went up into Douglas county to request Eld. Peter Brubaker to come down to baptize Mrs. Wingert. Services then began to be held in the Wade Branch school house, the Douglas county ministers doing the preaching. When Elder George Myers of Juniata county, Pennsylvania, came to Miami county in 1871, there were the following members: Brother and Sister Wingert, John H.

Ayres, Sister Ayres, and Mrs. Ayres' mother, Harriet Smalley.

Whether Elder Myers was the first Brethren minister to locate in Miami county is a matter of uncertainty. If he was not, that distinction belongs to Hendricks Clark, who came from West Virginia in 1870 and did some early preaching at Wade Branch. Elder Myers was a brother of Elder Grabill Myers, well-known in his day, and himself became one of the most widely known preachers in Kansas.

The Wade Branch congregation was organized in 1877 with a membership of forty, according to Howard Miller's "Record of the Faithful." Elder John Bowers had charge of the services, which took place in the barn of John H. Ayres. Of the charter members the following names are recalled: George Myers and wife, John H. Ayres and wife, Harriet Smalley, Bro. Slaughter and wife, Samuel Hollinger and wife, Jacob Hollinger, P. N. Wingert and wife, and D. H. Longanecker and wife. These members were largely from Pennsylvania, although a few came from Indiana and Missouri. Brethren D. B. Gibson and Addison Harper were present at the organization. The territory of Wade Branch formerly belonged to Washington Creek.

Church services were held for some time at the North Windy school house, three-quarters of a mile west of the present church. Elder Myers did most of the preaching. Finally, in the spring of 1892, an old church building, known as the Brumbaugh house, belonging to the Pleasant Grove congregation in Douglas county, was bought, wrecked, and rebuilt by the Wade Branch church. It is located five and one-half miles west and seven miles north of Paola and two south and five and one-half east of Wellsville. On August 27, 1881, Johnson county was detached and formed the Olathe church. In 1892, the Ottawa church in Franklin county was made a separate congregation.

The following have been elected to the ministry at Wade Branch: D. H. Longanecker (1878), Gottfred Gigax (August 7, 1897), George M. Lauver (October 20, 1894), and A. E. Myers (May 7, 1904). Brother Lauver

was for some years associated with McPherson College, where, in 1897, he finished the Normal Department, and with Bethany Bible School, of which he was for a time field representative. He was ordained at Wade Branch. John E. Crist was ordained here on December 27, 1902. George Myers and William Cherry were elders when they came to the community. Cherry was the only member lost by the Old Order defection. John H. Ayres was elected to the ministry in the Pleasant Grove congregation on April 2, 1870, but was never active in his office. Elder Myers died on August 25, 1897, and is buried at Wade Branch.

Some of the elders who have had the oversight of the congregation were George Myers, I. H. Crist, H. F. Crist, J. E. Crist, R. F. McCune, P. E. Whitmer, E. D. Steward, A. D. Crist, and G. M. Throne. On November 8, 1919, W. B. Devillbiss became elder in charge. The practice has been to hold revival efforts annually. Among the evangelists who have served the church are George Manon, Geo. E. Wise, J. E. Crist, H. F. Crist, A. D. Crist, F. E. McCune, C. M. Yearout, C. A. Miller, A. Hutchison, G. R. Eller, G. G. Canfield, and W. A. Kinzie.

Wade Branch has made no noteworthy growth. Perhaps there have never been more than sixty members on the roll. In 1916, there were thirty-eight. A few isolated members are found twenty miles from Paola, in the southeastern part of Miami county. The present ministers are F. P. Sanger, late of Fayetteville, West Virginia, C. C. Crist, and Walter W. Mason, who, under the direction of the District Mission Board, is serving as pastor.

WALNUT VALLEY

Until February 1, 1887, the members located in Barton county were considered as belonging to the Eden Valley congregation. Michael Moorhead of Great Bend used to preach for them once a month. On the date mentioned, however, the Brethren met at school house No. 93 for the purpose of organizing a separate congregation. Elders M. M. Eshelman, John Hollinger, and Abraham Shepler were present to assist. The boundary lines as fixed at the organization were truly wonderful in extent. Few congregations at so late a date could equal Walnut

Valley in territory. The congregation included nearly all of the counties of Greeley, Scott, Lane, Ness, Rush, Barton, Finney, and Hodgman, as well as small parts of Edwards, Ford, and Hamilton. The members, eighty in number, were scattered in nearly all of the counties named. Thirty members lived in the southwest corner of Barton county.

Among the names of the charter members are noted the following: Bower, Sterling, Bush, Allenbaugh, Martin, Klepinger, Clapper, Miller, Keener, Carr, Weimert, Long, and Keller. These members came chiefly from Ohio, Indiana, Illinois, Iowa, and Pennsylvania.

D. B. Martin, a minister in the second degree, moved in from the Salem church in the fall of 1886. The second minister was Lincoln Allenbaugh, of Ohio. Practically all of the Walnut Valley Brethren were farmers, but Brother Allenbaugh was a school teacher. For two years he taught in a district near by and made the work of the church a matter of prime importance. He was especially interested in the location of the church and cemetery. It chanced that his body was the first to be interred in the Walnut Valley cemetery.

Elder George W. Elliot, of Ellinwood, was chosen first elder in charge. He is thus described by one who knew him: "He was rather different in his personal appearance from any other preacher of the church of that period of whom we knew. He did not dress 'in the order' but wore a green gingham neck cloth put on like a necktie of the Civil War times. In every way his manners and appearance were those of a gentleman of the old school. His black broadcloth clothing was in contrast to most of the pioneer dress." On the day of organization (February 1, 1887) Lincoln Allenbaugh was advanced to the second degree of the ministry and Michael Keller was called to the ministry. D. Bower, D. H. Sterling, and John Clapper were elected trustees.

At a love feast held at the home of John Clapper in the spring of 1887, John Long, Augustus Bush, and David Klepinger were elected deacons. Enoch Eby of Darlow was elected elder in charge. The summer of 1887 was one of great prosperity for Walnut Valley although the

church suffered a great loss (September 10) in the death of Bro. Allenbaugh. On October 15, 1887, John Clapper was elected to the ministry. On April 28, 1888, Chas. S. McNutt was elected to the ministry and M. Keller was advanced to the second degree.

A good church building was erected in 1889. It is located three miles southwest of Heizer. Eld. Enoch Eby preached the dedicatory sermon on May 12, 1889. M. Keller, P. Brubaker, and D. Bower were the building committee. It was remodeled in 1914, Eld. J. J. Yoder preaching the rededication sermon on Nov. 15 of that year. The valuation of the building is \$2,400.

The erection of the church gave opportunity for continued growth and prosperity. On Oct. 26, 1891, at a lovefeast, M. Keller was ordained to the eldership and given charge of the congregation. Elders D. Vaniman and E. Eby presided at the ordination. John Clapper was advanced to the second degree of the ministry on the same day. On June 18, 1892, A. L. Boyd was called to the ministry, soon thereafter leading out in the local work. When he left the community John R. Pitzer, who had been elected here, took up the work. Both brethren Boyd and Pitzer became identified in a prominent way with the church work in Oklahoma. On July 14, 1894, J. J. Filbrun was elected to the ministry and Oct. 8, 1896, was advanced in that office. It was during this period of prosperity and growth that the membership was increased to about seventy-five.

Unrest crept in, however, and better prospects elsewhere lured the members away. There ensued a general scattering. Some went back to Pennsylvania, some to Canada, some to Washington, and some to California, until at present (1918) there are but fifteen or twenty scattered members living within the bounds of the once prosperous congregation.

M. Keller was elder until 1897. He was succeeded in turn by A. M. Dickey, A. F. Miller, Jonathan Brubaker, and G. W. Weddle. At present (1918) M. Keller is again elder in charge. Several ministers have lived in the congregation during these years. In 1900, E. S. Fox moved in but stayed only a few years. When D. B. Martin moved

south of Larned, Walnut Valley was left without a minister. Bro. H. M. Barwick, formerly of McPherson, lived here a few months (April to September, 1906). G. W. Burgin resided in the congregation two years and while here (Dec. 3, 1907) was ordained to the eldership. At present (1918) the only preaching services held is a sermon once a month furnished by the ministers of the Larned church. Bro. Keller and others have made repeated and insistent requests that the District Mission Board locate a man to care for the church, but as yet this has not been done. The community is partly settled by Lutherans and though some of them are willing to aid in the support of a minister of the Brethren persuasion and usually turn out to hear preaching, there is small prospect of our doctrine making any headway among them. A very few, however, have united with the Brethren. Some of them are good Sunday School workers.

One of the pioneers of Walnut Valley was D. Bower. In 1892, he moved to McPherson to educate his children. Five of his six children married schoolmates with whom they became acquainted in college. A. L. Boyd and J. R. Pitzer are two of his sons-in-law. Bro. Bower now lives at Flora, Ind.

WALTON

This church was, until June 18, 1898, a part of the Newton church. In fact, it was the original Newton church, but for the sake of convenience was separated from Newton on the date indicated, Elders A. M. Dickey and M. Keller having the work of organization in hand. The charter members were: Daniel Shomber and wife Marie, Jacob W. Miller and wife Leah, W. A. Will and wife Catherine and Henry Showalter and wife. Most of these were from Ohio and they had come to Kansas in search of homes and also to cast their lot where there was not the open saloon.

No church building was erected but services were held in a school house two and one-half miles north and one and one-half miles west of the town of Walton. The membership, although reinforced by immigration from Virginia, Ohio, and Illinois, never grew strong. Revivals were at different times held by such evangelists as A.

Hutchison, Jacob Witmore, C. H. Brown, C. S. Holsinger, G. M. Lauver, J. E. Crist, D. R. Holsinger, John Wise, W. O. Beckner, Jacob Funk and William Mohler.

Elders who served as overseers of the church were A. M. Dickey, S. M. Brown, William Mohler and J. A. Thomas. On June 18, 1898, Andrew G. Miller was advanced to the second degree of the ministry by the Walton congregation. From the fall of 1908 to April 7, 1910, William Mohler was pastor of the church. However, Walton gave no promise of development and on January 26, 1912, a committee from the District Conference disorganized the congregation, assigning its members to the Newton church.

WASHINGTON

The Washington church is located in the east part of the town of Washington, the county seat of the county with the same name. It is the extreme western congregation of the district of Northeastern Kansas.

In 1880, eleven members of the Church of the Brethren came to this locality from the Little Swatara church, Berks county, Pennsylvania. With these as charter members of the congregation there were also Willis White and wife, of Missouri. In the fall of 1880, Elder Allen Boyer of Lena, Illinois, was traveling thru Kansas and chanced to stop at Washington, where he found the few members. In the fall of 1881, Elder Boyer again came into the community, and with the assistance of Elder John Forney, he organized (September 24) the members into a congregation. This took place at the home of John Gauby, three miles southwest of town. At the organization Jacob Merkey and John Gauby were elected deacons. The charter members were Samuel Merkey and wife, Jacob Merkey, Jeremiah Yiengst and wife, John Gauby and wife, Cyrus Gauby and wife, Leah S. Merkey, John M. Gauby, and Willis White and wife. Of these but three are now (1921) living; namely, Leah Merkey Gauby, Cyrus Gauby, and Willis White.

The first preaching was done in the German language, but a call was made early for an English preacher. Services were held every two weeks in private homes and at various school houses. Among the school houses used

were those of Albia, Stoltzer, Reiter, Lindsley, Rock, Hawkeye, Ash Creek, and Frog Pond. At different times there was preaching at the town of Greenleaf. Barns were used for communion services. There were always large crowds. The church was built in 1895, Elder J. S. Mohler preaching the dedicatory sermon on May 25.

In the fall of 1882, John Forney became elder in charge. On August 26 or 27, 1882, Jacob Merkey was elected minister in German and on the same day A. F. Deeter was ordained. William Phillippi was elected minister in the German language in the fall of 1884. September 15, 1894, M. D. Gauby was elected to the ministry; on May 25, 1895, John M. Gauby was elected to that office; and on October 4, 1913, Samuel M. Gauby was elected. In 1890, Eli Rule, who had preached in both English and German, was relieved of the ministerial office. The following deacons have been elected: Jacob Merkey, John Gauby, John M. Gauby, Willis White, Henry Talhelm, Jacob S. Merkey, Abraham S. Merkey, O. F. Zappe, Samuel Gauby, R. D. Gould, and Harvey Gauby.

The following have served as elders in charge: John Forney, J. S. Mohler, Humphrey Talhelm, William Davis, W. H. H. Sawyer, and R. A. Yoder. Bro. Yoder is elder in charge at present. All of the above were non-residents except Elder Talhelm.

The membership has never been large. In 1899, there were forty-four members,— apparently the highest number ever reached. At present (1919) there are thirty-four. Emigration has been great, especially to Missouri, California, Colorado, Nebraska, and Iowa. About a dozen members have gone to Portis, Kansas. On May 7, 1885, A. F. Deeter left for California. Outwardly, at least, there is very little in the history of this congregation which has attracted the attention of the church in general.

WASHINGTON CREEK

The genesis of this church has been described in chapter one of this book. Washington Creek was the second congregation of the Brethren to be organized in the state of Kansas. The Civil War threw a veil of silence over its

history for a time, although we have numerous facts at hand relative to its noble work of relief in 1860 and for a year or more thereafter. Daniel Vancil, a minister, was disowned for justifying self-defense against rebel soldiers. During the war (December 22, 1863) Jacob Ulrich, the prime mover of the work of the local church, passed to his reward. The author has in his possession a scrap of paper which states that on May 28, 1864, John C. Metsker was elected a deacon. In the spring of 1865, James E. Hilkey, a minister, moved in from Hudson, Illinois. In 1868, he was ordained by Elder John Bowers.

In 1877, there were one hundred seventy-five members. The first church building owned by the congregation was bought on March 19, 1864. It was used for worship until November 23, 1869, when it was sold. It was located about one mile northeast of Lone Star and is now used for a barn. The first church to be built by the Brethren in Kansas was erected by the Washington Creek congregation in 1877. It is the present Pleasant Grove building. For the second time, Pleasant Grove, the eastern part of the congregation, was cut off on April 2, 1881. Pleasant Grove kept the church building and chose James E. Hilkey as elder in charge. The western part of the former congregation retained the name Washington Creek and Peter Brubaker became elder in charge. The Weybright school house was used for the services, a project for building a stone church having been abandoned. On September 13, 1885, the present Washington Creek church house was dedicated by Elder M. M. Eshelman. It is located five miles southwest of Lone Star. The first love feast in the new church was held on October 31, 1885.

For many years Washington Creek was one of the strongest congregations in the state. It included not only the members in southwestern Douglas but also members in Franklin, Miami, and Osage counties. Out of it have been formed the congregations of Wade Branch (1878), Pleasant Grove (1881), Eight Mile (1880), Appanoose (1881), Overbrook (1907), and Lone Star (1920). On March 13, 1886, the western line of Osage

county was designated as the dividing line between the Washington Creek and Abilene churches.

The ministerial record of this congregation is rather long. The following have been elected to the ministry: Daniel Studebaker (1858), Daniel Vancil (1860 ?), Peter Brubaker (1860), John Studebaker (1866), John Stutsman, William Michael (September, 1881), William Weybright (March 12, 1882), I. L. Hoover (April 9, 1889), William Stutsman (March 10, 1900), George A. Fishburn (March 10, 1900), William A. Kinzie (March 12, 1904), Charles M. Ward (September 9, 1905), John Oxley (October 25, 1906), Henry E. Ward (September 7, 1907), Calvin A. Ward (September 7, 1907), and Louis H. Griffith (December 11, 1915). The following have been ordained to the eldership: James E. Hilkey (1868), Peter Brubaker (1874), William Weybright (July 13, 1895), I. L. Hoover (July 13, 1895), George A. Fishburn (October 25, 1906), William A. Kinzie (December 12, 1908), and Calvin A. Ward (October 19, 1913). Elders in charge have been Abraham Rothrock, John Bowers, Peter Brubaker, J. E. Hilkey, I. L. Hoover, R. F. McCune, W. A. Kinzie, and S. J. Heckman.

In two good revivals held by O. H. Austin and wife in the summers of 1915 and 1916, a large number of members were added, many of them young in years. A revival in a tent at Lone Star, held by C. S. Garber, in the summer of 1917, stimulated interest in that village, with the result that thru the effort of some of the Washington Creek members an up-to-date and well equipped church was dedicated in Lone Star on July 14, 1918. Dr. D. W. Kurtz preached the dedicatory sermon. In 1920, Lone Star became a separate congregation.

Washington Creek has not held its own as far as membership is concerned. The organization of so many churches out of its territory and the all too evident emigration spirit has drained the church of much of its energy and talent. In 1919, the membership was reported as being one hundred twenty.

WHITE ROCK

The White Rock church was at first a part of the Burr Oak congregation, but became a separate church,

according to Howard Miller's "Record of the Faithful," in 1875. There is reason for believing, however, that it was on June 9, 1877. Elders S. C. Stump and Allen Ives presided at the division of the territory, in which White Rock was made out of the eastern half of the Burr Oak church. Soon after the day of organization of White Rock, Lawrence Garman was elected to the ministry and Wayne Grubb and Henry Abbott were chosen deacons. (June, 1877).

The work at White Rock was largely the result of the labors of James L. Switzer. A sod school house in District Seventy-eight, about twenty miles east of Burr Oak, was used for services in these early days. On October 13, 1877, at a love feast held at Brother Switzer's home, A. W. Austin was baptized. Brother Austin later became one of the best known elders in Oklahoma. He passed away at Cushing, Oklahoma, a few years ago (August 22, 1917).

The following names are remembered of those pioneer members, all of whom were baptized either in the Republican River or White Rock Creek: Abbott, Agnes, Branch, Butler, Connelly, Floyd, Fowler, Garman, Gill, Grubb, Hollingsworth, Hunter, McCormick, Miller, Myers, Nitcher, Sprague, Samples, Story, Stouffer, Walters, and Williams. In the earlier days the growth was more largely by baptism than by letter.

There are parts of the history of White Rock that are obscure, but it would seem that the church began to decline in a few years after its organization and for that reason was absorbed by the Belleville church, and that it was reorganized on October 23, 1883, by Elders M. M. Eshelman and Lemuel Hillery. A statement found somewhere indicates that it was thus reorganized with a nucleus of five members. About half of the former membership identified themselves with the Progressive movement.

The following have been called to the ministry by the White Rock church: Lawrence Garman (June, 1877), John Andrews, S. L. Myers (November 15, 1884), and Earl R. Myers (May 25, 1911). M. M. Eshelman was ordained to the eldership on September 16, 1884, S. L.

Myers on December 27, 1888, and J. W. Jarboe on April 15, 1899. Elders in charge have been James L. Switzer, Lemuel Hillery, M. M. Eshelman, E. D. Steward, and S. L. Myers.

The church was built in the town of Lovewell in 1896. The membership in 1920 was given as about thirty.

WICHITA

The Wichita church was organized in 1879. Jacob Buck, John Forney and Samuel Rairigh were present at the organization. At first its territory embraced the whole of Sedgwick and Butler counties and a part of Greenwood county. The eastern boundary is rather difficult to locate at this time. The center of activities was at Kechi. The charter members were N. Highbarger and wife, William Funk and family, Thomas Bederbenner and wife, Christena Imbler, Andrew Ikenberry and wife, and S. M. Brown. Most of them were from Pennsylvania and Maryland. William Funk was a minister. On the day of the organization S. M. Brown was chosen to the ministry. Samuel Rairigh was chosen elder in charge. In 1884 a church house was erected at Kechi and from then on regular services were held at that place. In March, 1886, Butler county was separated from the Wichita church, the county line between Butler and Sedgwick counties being taken for the line of division.

In 1890, the members who lived in Wichita asked for the privilege of holding services in that city. Their request was granted with the understanding that they themselves would bear the expense and would procure the preacher. This was agreed to and William Johnson of Conway Springs was secured to serve them. In 1891, Elder Johnson moved to Wichita and entered upon his work.

For two or three years the services in Wichita were held in different places, but finally a house was purchased on Fifteenth Street, out towards Fairmount College. This then became the center of activities of the Wichita church and remained so for some years. Meantime the work at Kechi was absorbed with the work at Wichita and all became known as the Wichita church.

In the fall of 1905, the District Mission Board located

Jacob Funk, a young man of vigor of Conway Springs, at Wichita and established a mission in the city, not so far out as the church on Fifteenth street. At first an old store room at 617 E. Murdock was used. Later, as the work prospered, an unused Baptist church at the corner of Tenth and Emporia streets was rented and used for some time. In the winter of 1907 and 1908 as a result of a revival held by William Lampin there was an ingathering at the mission of some thirty converts. Fourteen were men and they were of a substantial character. With such splendid success and with promise of a great future, work was immediately started towards securing a new church building to house the mission. A permanent home was a necessity. The splendid building at the corner of Eleventh and Saint Francis streets, now known as the East Side Wichita church, was the result. The building was dedicated on October 11, 1908, by Elder I. Bennett Trout.

For some time, the work was kept up at the old location out on Fifteenth street, but with the successful work at the new church not so far away, many of the members preferred to unite their strength with the Mission, and in time the work at the old church was discontinued entirely. The building was later sold and moved away.

The work at the Mission continued to prosper. Sister Ora Ellenberger joined the forces of active workers and for about one year gave her entire attention to the cause. Later Grace Schul came to the work and is still connected with it in an active way, though not under the direction of the Mission Board.

It was in this time of prosperity that the Mission conceived the idea of being useful in another location. Accordingly, they furnished the forces for starting another mission on the west side of the city. This West Side Mission likewise grew and prospered. Bro. Funk came in touch with a great-hearted brother, David George, of Franklin Grove, Illinois, who very generously assisted them in erecting a much needed building on the west side, the present West Side Wichita church building.

Bro. Funk was a hard worker. By the fall of 1911, he broke in health and was compelled to give up the work for a while. N. E. Baker was secured to take his place and he served until 1913. In that year L. H. Root was

secured in his place. Brother Root, however, staid but a short time.

It was the policy of the Board from the first to bring the East side Mission up to where it would be a self supporting church just as soon as possible. It was about this time that the church became able to care for itself entirely and was released from the care of the Board. The help of the Board could then be turned to the assistance of the West Side Mission.

From October 1, 1911, to May 1, 1914, M. S. Frantz had charge on the West Side. On September 1, 1914, Elder J. Edwin Jones, who had been serving the mission at Larned City, took up the work at the West Side and labored faithfully in it until his death (November 6, 1916). He was succeeded by Homer E. Blough, a much younger man, who had just graduated from Mount Morris College, who labored in the cause for two years. J. R. Wine then took charge of the work, and he in turn was succeeded by W. T. Luckett, a student in McPherson College, who is in charge, under the direction of the District Mission Board, up to the present time. The membership grew, meantime, rapidly, and finally the Mission was organized as a separate church, known as the West Side Wichita Church.

The work of the pioneers was thus prospered. Much credit is due the early workers, William Johnson, Samuel Brown and men like them who gave unstintingly of time and means, serving without financial help from the church while at the same time earning a living for their families and educating their children. What was at first only scattered pioneer work has grown into two good well organized churches, the East Side having one hundred forty-two members (1919) and the West Side one hundred thirty (1921). No one rejoices more over their success than those old pioneers.

Pastors who have served the East Side are M. S. Frantz, N. E. Baker, C. A. Eshelman and Ray S. Wagoner.

The following brethren have served as elders in charge of the Wichita churches: Samuel Rairigh, Elder Riggle, John Wise, Enoch Eby, Lemuel Hillery, William Johnson, C. H. Brown, S. M. Brown, Levi D. Mohler, J.

J. Yoder, N. E. Baker, Jacob Funk, M. S. Frantz, J. Edwin Jones, M. J. Mishler, and E. F. Sherfy.

As far as is known, the following list of ministers elected is practically complete: S. M. Brown (1879), George Widder, S. Funk (1882), T. B. Young (November 13, 1886), J. R. Wine (May 5, 1906). S. M. Brown was ordained to the eldership on August 13, 1898. The list of deacons elected includes Israel Brown, Peter Long, Wilbur Jacques, Adam Seese, N. Highbarger, C. Hoyt, Frank Urbin, C. T. Vaness, John S. Johnson, Edgar Harris, Earl Garst, and Harlow Brown.

WOLF RIVER

In all probability the second congregation of the Brethren to be organized in Kansas was the one in Wolf River township in Doniphan county. There were members in Brown and Doniphan counties as early as 1858, for it was in that year that W. H. H. Sawyer located not far from the present site of Morrill, in Brown county. Jacob H. Root, of Indiana, early settled on Squaw Creek in the same county.

It was at a love feast held at the home of Jacob H. Root in September, 1859, that the Wolf River church was organized. Elders Abraham Rothrock, of Lawrence, and John Bowers, late of Montgomery county, Ohio, having the work of organization in charge. At this meeting W. H. H. Sawyer and Jacob H. Root were elected to the deacon's office. Abraham Rothrock was elected elder in charge, which office he held until the opening of the Civil War, although he never visited Wolf River after the day of organization. William Gish succeeded him in the eldership.

From 1859 until the war there were twenty members, made up of the families of John Root, Jacob H. Root, David Root, John Root, jr., Dan Marker, John Royer, Joel Root, Jacob Root, Matthew Sawyer, W. H. H. Sawyer. Most of these members were from the Union City church, Indiana. When the militia was organized during the Civil War all men over twenty one were required to report for drill. This affected some of the Brethren, among them W. H. H. Sawyer, who was arrested and fined. The turmoil of war caused several of the Brethren to move

away. The deacons then kept the church alive until the organization of the Ozawkie church in 1862, when that congregation included in its territory the whole of Wolf River. Henceforth, until the organization of the Pony Creek church in the early seventies Ozawkie was sponsor for Wolf River.

There was a revival of interest in Wolf River in 1867. In September of that year Bro. Sawyer was elected to the ministry and a period of prosperity followed. The members were scattered, however, and services had to be arranged to suit the convenience of each group or family. No material aid was extended to the minister; there was fear that it "might spoil him." There were a few members near Whiting. On March 6, 1870, Sue V. Crumpacker wrote to the Gospel Visitor: "We had four meetings last fall here by our brethren; first by J. S. Flory, second by brother D. Kimmel from Illinois, and the last two by brother H. Sawyer of Brown Co., Kan.---Our meetings are the first ever held in this neighborhood, as it has been only two years since the first house was built. It is now well settled, and we have six dwellings within one mile of us. A town started one and a half miles from us where there is now a depot, store, post office, etc. The name of the town is Whiting."

Under Bro. Sawyer's ministrations the work grew. There were about 40 members and three ministers when the division of 1881 came. On June 11 and 12 of that year a love feast was held at which Noah F. Brubaker and George Stork were elected ministers. But dissatisfaction crept in as a result of Progressivism and the membership declined. Thereupon the Progressives, under W. J. H. Bauman, formerly a Conservative minister, organized with a nucleus of four members. A reaction favorable to the Conservatives set in, however, but left without a church building they were compelled to use school houses as places of worship. In 1887 they were barred from the Sugar Hill school house largely thru Catholic influence. They then built a church, twenty-eight by forty-two feet, locating it thirty miles west of St. Joseph, three northwest of Purcell and five north of Huron. It was dedicated on July 7, 1889, by Elder J. S. Mohler. Andrew

Hutchison held a series of meetings and secured seventeen converts.

Since Bro. Sawyer was alone in the ministry the District Conference of 1888 appointed J. S. Mohler and William Davis to help keep up the regular appointments. Decline in membership led the church to ask the District Conference of 1899 to disorganize Wolf River, but the Conference decided to keep up at least monthly appointments, appointing P. E. Whitmer elder. But in 1900 the church was finally disorganized and the few remaining members were assigned to the Morrill congregation.

Elders who have served the Wolf River congregation are: Abraham Rothrock, William Gish, Jonathan Lichty, W. H. H. Sawyer, C. J. Hooper, Archie Van Dyke, and P. E. Whitmer. Bro. Sawyer was ordained while a member of this congregation. (1881).

CHAPTER XII.

BIOGRAPHICAL SKETCHES

CHARLES EDWARD ARNOLD

CHARLES Edward Arnold, oldest son of Elder Daniel B. and Mary E. Ludwick Arnold, was born near Burlington, West Virginia, on May 13, 1866. Charles made the best of the common schools and at the age of seventeen was teaching in a district school. At nineteen he entered Bridgewater College, where he remained for five years, three of which he spent as principal of the commercial department. At Bridgewater he united with the Church of the Brethren. Leaving the college, he spent part of a year in Ohio Normal University, where he took the A. B. degree in 1890. Upon graduation he accepted a position as teacher of mathematics in Botetourt Normal, near Daleville, Virginia. In 1893 he received the A. M. degree from Ohio Northern University.

In 1893, Professor Arnold came to McPherson College as head of the department of mathematics. As a teacher he was held in the highest esteem and admiration. In 1896, he succeeded S. Z. Sharp as President of McPherson College and served until his death. Those were dark days for the college, but with a few faithful collaborators he brought the institution safely thru difficulties which would have discouraged any one else. He possessed that tact, firmness, gentleness, and patience, so much needed in a college president. Intense application and attention to every duty were among his characteristics. Even amid the exacting duties of his college presidency he found time to do advanced work leading to the Ph. D. degree. The completion of this work was prevented only by his untimely death.

In 1894 the McPherson church called Bro. Arnold to the ministry. On May 21, 1898, he was ordained. He was a writer for the Gospel Messenger, was District Sunday School Secretary for Southwestern Kansas and South-

eastern Colorado, and a member of the Sunday School Advisory Board of the Church of the Brethren. He wrote for the Brethren's Advanced Quarterly and was offered the position of editor of all the church's Sunday School literature. He was a member of the Executive Committee of the Kansas State Sunday School Association. His book "Journeys of Jesus" was published by the Sunday School Times Publishing Company of Philadelphia.

On September 22, 1891, Bro. Arnold chose as his companion Miss Ella Beahm. There were two children, Ruth and Russell. The latter passed away just a few weeks before his father.

Cancer cut short a career that was truly remarkable and sublime. On May 31, 1902, after weeks of intense but patient suffering, the end came and Bro. Arnold was no more. In a lot in the cemetery at McPherson there are three graves. They are those of Charles Edward Arnold, Russell Arnold, and S. B. Fahnestock.

HAZEL QUEAR AUSTIN

Hazel Quear Austin, daughter of Jacob E. and Fannie Darrow Quear, was born in New Lancaster, Indiana, on November 27, 1894. She is the older of two children, the younger dying in infancy. At the age of thirteen she united with the Christian church, at Tipton, Indiana.

Mrs. Austin's home was in Indiana until she was sixteen years of age, when, with her parents, she moved to Fruita, Colorado. Here she entered high school, having as one of her class-mates in the class of 1911, Oliver H. Austin, with whom she was united in marriage on March 28, 1912.

In the fall of 1912, the Austins entered McPherson College, where they pursued regular college work. Brother Austin's graduation from the college in 1915 prevented Mrs. Austin from finishing her course during this first stay in McPherson. In the fall of 1913, at McPherson, Brother Austin had the privilege of leading his wife into the baptismal pool, when she united with the Church of the Brethren. For three years after their leaving the college they were traveling about doing service in the evangelistic field. Returning in 1918, they both re-entered college work and both took degrees with the class of 1920—Sister Austin

being graduated from the college with the degree Bachelor of Arts, and Brother Austin with the divinity degree.

Since the spring of 1920, they have been holding services in various parts of the Brotherhood, meeting with the greatest of success at every point. Sister Austin contributes largely to the success of the meetings by her power in song and in her personal work.

OLIVER HENRY AUSTIN

Oliver Henry Austin, son of Elder A. W. and Malinda Barnhizer Austin, was born near Belleville, in Republic county, Kansas, on March 28, 1886. He is the youngest of a family of five sons and five daughters. With his parents he moved to Cook county, Texas, in 1888, where they resided until 1895, when they moved to Cushing, Oklahoma.

Oliver made his decision for Christ at the age of eleven and was baptized into the Church of the Brethren in the Big Creek congregation, Oklahoma, Elder Samuel Edgecomb administering the rite in the Cimmaron river. On December 21, 1905, this congregation called him to the Gospel ministry. In 1907, he went to Fruita, Colorado, where he entered high school, graduating in 1911. One of the members of his class was Miss Hazel Quear, who later became his wife (March 28, 1912). In May, 1911, he was advanced to the second degree of the ministry by the Fruita church.

With his wife, Brother Austin entered McPherson College, where he had already spent part of a year, in the fall of 1912, remaining in school until he finished the college course with the class of 1915. On April 3, 1916, the McPherson congregation ordained him to the eldership. After securing the A.B. degree from McPherson, Brother Austin, accompanied by his wife, spent three years in the evangelistic field under the direction of his alma mater. During this time they served churches in Kansas, Nebraska, Oklahoma, Missouri, Louisiana, Colorado, and California.

In the fall of 1918, the Austins re-entered McPherson College, and after two years of study Brother Austin secured the degree of Bachelor of Divinity. Since the spring of 1920, they have been engaged in the work of evangelism, with headquarters at McPherson. Up to 1921, they had conducted a total of fifty-five revival meetings, and had had

the pleasure of seeing seven hundred and fifty-three persons accept the Savior.

MOSES TOUSAIN'T BAER

Moses Tousaint Baer was born in Stark county, Ohio, on March 2, 1829. At the age of fourteen he left home and became master of his own destiny. On June 12, 1852, in Crawford county, Ohio, he was united in marriage with Elizabeth Zabst. In 1858, he moved to the state of Indiana. The next year he united with the Church of the Brethren. In 1861, he moved to Flowerfield, Michigan. While here, either in 1868 or 1869, he was elected to the ministry. His advancement and ordination occurred in due time, but the places and dates are not available. In 1878, he came to Kansas, locating at Mapleton, in Bourbon county. Immediately he became a leading figure in Kansas church work. He served on the Standing Committee of Annual Conference in 1877, 1880, 1883, 1893, 1894, and 1898. In 1887, he was a member of the committee appointed by Conference to locate a college in Kansas. McPherson College was the result of the labors of this committee. In 1889, Elder Baer moved to Fristoe, Missouri, where he spent his last days. He passed away on November 28, 1904.

There were nine children in the Baer family—four sons and five daughters—of whom six survived the father.

Elder Baer is described as having been "a man of much more than ordinary mental ability, a good, clear thinker, and one who knew how to present his thoughts in a logical and forcible manner." He was the author of a work entitled "The Christian Sabbath Defended."

WILLIAM OLIVER BECKNER

William Oliver Beckner comes from parents of Pennsylvania Dutch stock but is a native of Tennessee. Perry and Lucinda Bashor Backner were living within the bounds of the White Horn congregation in Hawkins county, Tennessee, when, on June 28, 1877, there came into their home a son whom they named William.

It was a godly home. The mother, a first cousin of S. H. Bashor, in her own way taught the boy the rudiments of an education. This was made necessary because the schools of the community had been sadly demoralized by the ravages of the Civil War and had not yet recovered. Thus, although by the time he was twenty he had had but

twenty-four months of the formal training of the schools, he nevertheless had the best foundation for an education, fashioned by maternal hands.

In 1890, the Beckners moved to Nebraska, not far from Beatrice. W. O. then attended the village school at Filley. But the ambition for an education had already been kindled. While still living in Tennessee he had caught a vision from some literature which President J. G. Royer had sent Father Beckner, and which naturally directed his thoughts to Mount Morris College. Once in Nebraska, however, his yearning for Mount Morris was transferred to McPherson.

A college education was inevitable, even though it was to take twelve years to get it. In September, 1897, he sent his sister, Emma, now the wife of Elder David Hamm, down to McPherson, he himself following as soon as corn husking was finished. There was at the disposal of these young people the sum of one hundred and fifty-four dollars for one year's schooling and it proved sufficient.

W. O. mixed considerable teaching with his college work. He taught four years in the public schools—at Monitor, Groveland, and Galva, all in McPherson county. He also had some experience as a singing school teacher in various churches. In the summer of 1898, he accompanied George E. Studebaker to help hold meetings among the isolated members in eastern Colorado. In 1904, he finished the Normal course at McPherson College, taking the degree Bachelor of Scientific Didactics. Continuing his school work he took the degree Bachelor of Arts in 1909. The college granted him the Master's degree in 1915.

Throughout his college career Bro. Beckner was active in church work. His religious career began in the South Beatrice church, Nebraska, where, on January 11, 1896, he became a Christian. On December 4, 1897, the same church called him to the Gospel ministry. The Monitor church advanced him on September 28, 1900. After entering college he became interested especially in Sunday School work. From 1903 to 1906, he was secretary of the Sunday School Association of McPherson county, in which work he traveled over the whole county and effected better methods of organization. In 1906, he became Sunday School secretary for the Brethren in the district of Southwestern Kansas and Southeastern Colorado. He started the practice of having

more elaborate Sunday School and missionary programs in connection with District Conference. He taught the first class in Sunday School Pedagogy ever organized in McPherson College. His work as district secretary marks the first systematic survey ever made in the district. In 1907, he started the Gospel team work at McPherson College.

In January, 1909, the year of his graduation, he received an appointment to the educational work of the Philippine Islands. As a child he was gripped by reading the books of travel by D. L. Miller, and the desire to visit the Bible lands was the motive behind the Philippine venture. He was in the islands almost six years and in this time enjoyed a series of promotions almost unparalleled in the service. He rose to the station of acting division superintendent. His work attracted attention everywhere and his pen was kept busy writing for educational journals.

On June 20, 1910, a romance of college days culminated when Bro. Beckner was united in marriage with Miss Silva I. Miller, of Inman, Kansas. The latter, upon her graduation from McPherson College, in 1910, had also been honored with a teaching appointment in the Philippines. The wedding took place in Manila, at the home of a Methodist missionary. Mrs. Beckner is a sister of former President S. J. Miller of LaVerne College.

The one great objective of the Philippine experience seemed about to be a reality when, in September, 1914, the Beckners left the islands for home. They were to go to China first, then to India, and then to the Holy Land. But the World War was just beginning. Their trip was reduced to a three months' visit in China, where they visited thirteen missions besides those of the Brethren. They then took the Trans-Siberian railroad for western Europe, giving up a tour of India and Palestine for four weeks in Russia and five weeks' stay at the Brethren missions in Denmark and Sweden.

In July, 1915, Bro. Beckner was employed as field secretary for McPherson College. This position has compelled him to be on the road considerable of his time. On October 8, 1916, he was ordained to the eldership by the McPherson church. His chief joy is that whether he is talking school or preaching the Gospel he is in equal degree magnifying his ministry.

HARVEY LEANDER BRAMMELL

Harvey Leander Brammell is the fifth of eleven children born to Reuben Henry and Sarah Anne Brammell, pioneers who moved from Indiana to Ozawkie, Kansas, in 1862. He was born on October 4, 1871. His entire boyhood was spent on the farm and his education was derived from the common schools of Jefferson county. At the age of nineteen he left home and spent fifteen months in California.

Returning to Ozawkie in 1891, he was the next year married to Miss Judith Jane Harnish and settled on a farm east of town. Six children have been born to this union: Guy H., Everett W., Cora E., Ira N. H., Paris Roy, and Iva Mae, all of whom have grown to maturity. Everett, Ira, and Roy will complete the A. B. course in McPherson College in May, 1923. Iva finished the Academy in 1921. Guy has taught several years.

At the age of sixteen, H. L. united with the Church of the Brethren at Ozawkie, A. Puderbaugh administering baptism. In 1892, he became a deacon and serving faithfully in this office was called to the ministerial office in 1894, Elder I. H. Crist delivering the charge. In 1898, he was advanced in office and in November, 1908, he was ordained to the eldership. He has held the oversight of the following congregations: Central Avenue (Kansas City), Lawrence, and Ozawkie. Bro. Brammell has served the church in several capacities. As an evangelist he has had good success. For five years he was secretary of the District Mission Board of Northeastern Kansas. At district conference he has at different times acted as Reading Clerk or Moderator. In 1912, he represented his district on the Standing Committee of Annual Conference.

H. L. has traveled considerably in the last few years, having visited in seventeen states, chiefly in the west and northwest. His travels have been to him a liberal education. He is a man of wide interests and sympathies. The unfortunate, far and near, have always found in him and his good wife the comfort and aid they have needed. A splendid willingness to serve, and to serve unostentatiously, is preëminently a characteristic of Bro. Brammell, and this trait has been intensified as the years have come and gone. And he has a family which is a source of pride

to the community and of inspiration to all who are privileged to know its members.

HARVEY MELVIN BRUBAKER

Harvey Melvin Brubaker, oldest son of John Y. and Phebe Crist Brubaker, was born on November 23, 1882, one mile east of Olathe, Johnson county, Kansas. There were five other children. The parents were of sturdy Pennsylvania stock, the father having been born, however, near Roanoke, Virginia, and the mother in Ohio. They moved to Kansas in an early day and endured many of the hardships of frontier days.

Harvey M. spent his earlier boyhood near Olathe and then the family moved to Gove county, Kansas, where they remained for a time. Later they moved to McPherson county, within the bounds of the Monitor congregation. Harvey was always religiously inclined and always enjoyed the services of the church and Sunday School. In December, 1897, during a revival held by A. C. Wieand in the Monitor church, he gave his heart to God and was baptized by M. J. Mishler. In the spring of 1899, he finished the common school. The next winter he staid on the farm and "brushed up" in the district school, preparatory to entering McPherson College the next winter. Upon entering the college he took the second and third quarters only, but later returned and was graduated from the Normal department with the class of 1906. Armed with a state certificate to teach, he expected to be in the school room for a while and then to "settle down" as a farmer. But on July 27, 1907, the Monitor church called him to the ministry, which office he accepted and arranged for further preparation. At once he became active in the work and "took turns" with the other ministers. On December 27, 1909, he was advanced to the second degree of the ministry. He was ordained on March 6, 1915, at Bloom, Kansas, by Elders A. F. Miller and G. W. Weddle. For two years—1910 and 1911—he served as Sunday School secretary for Southwestern Kansas and South-eastern Colorado.

A college romance culminated on January 1, 1912, when Bro. Brubaker took as his life companion Miss Pearl Myers, of Paola, Kansas. The young couple began housekeeping on the farm at Monitor. After two years spent in this community, they moved to Bloom, Kansas, where they remained three years. Here Bro. Brubaker taught school, farmed,

and preached. A daughter, whom they named Zelda, came to bless their home while at Bloom. A second daughter, Wanda, was born at Plattsburg, Missouri.

The need of further preparation was imperative, however, and selling the farm, H. M. again found himself a student in McPherson College. He received his A.B. degree with the class of 1917. For a time thereafter Bro. and Sister Brubaker were in the evangelistic field, representing McPherson College. Their efforts along this line were greatly blessed. A call from the Smith Fork church at Plattsburg, Missouri, was received and accepted and on March 1, 1918, they moved to Plattsburg, where they labored zealously and with results for the Kingdom. Bro. Brubaker represented Northern Missouri on the 1920 Standing Committee at the Sedalia Conference. In the spring of 1921, Bro. Brubaker became pastor of the church at Boise Valley, Idaho.

JACOB BUCK

Jacob Buck was born in the Warrior's Mark congregation, Blair county, Pa., April 26, 1826. He was the son of Abram and Mary Spanaule Buck. Most of his early life was spent in Pennsylvania, where he was apprenticed to a wagon-maker. His education was limited to the common schools, although by home study he acquired a good knowledge of the common branches.

In 1848, he came to Illinois and for some time worked in a plow factory at Grand Detour. He had united with the Brethren in Pennsylvania and now became a member of the Pine Creek church. Here he was called to the ministry in 1858. A few years later he was also advanced to the second degree.

On October 5, 1865, Brother Buck and family with others arrived in the vicinity of Emporia, having made the trip from Illinois in covered wagons. He bought 160 acres of prairie land nine miles southwest of Emporia and improved the land, working meantime at the carpenter's trade. He was located in the territory of the Cottonwood church, which congregation ordained him to the eldership in 1870, Elder George Barnhart officiating. His preaching tours took him to many points far and near. As an organizer of churches he had but few equals in Kansas. He went on horseback, often traveling at night. Many elders sought his counsel.

Bro. Buck's first marriage was to Susan Funk, who lived but a short time. On February 22, 1851, he was united in marriage with Lydia Coffman in the West Branch congregation, near Mount Morris, Ill. To this union were born twelve children, six of whom passed away in infancy. Three sons and three daughters lived to maturity. Five of these are still (1919) living—Darius, Enos, Nancy B. Marshburn, Fannie B. Quakenbush, and Andrew. One daughter, Alice, wife of J. M. Quakenbush, died December 29, 1904.

Elder Buck passed away Jan. 20, 1895, near Olpe, Kansas, paralysis of the heart being the cause of his death. His wife survived him until Sept. 11, 1915, when she died at the home of her oldest son, Darius.

ORVILLE ORLAND BUTTON

Orville Orland Button was born on October 26, 1855, at Salem, Iowa. His early life was full of unusual events and experiences. When Orville was but five years of age his father enlisted in the army, leaving the mother the care of a family of four children. The war ended, the father returned but the home was soon saddened by the death of the mother. The latter was a member of the Seventh Day Advent church.

At sixteen, Orville left home and managed his own affairs. In the spring of 1873, he went to Ivester, Iowa, where he found work with Bro. G. A. Moore. Here he stayed and worked during the summer and the five years following. In 1877, under the evangelistic preaching of Bro. William Bauman, Orville made the good confession and along with a number of other young people of the Ivester neighborhood, was baptized.

On December 11, 1878, Bro. Button was united in marriage with Sister Clara E. Strickler. They established a home and lived in the community for six or seven years, when they decided to move to Kansas. Going West, they settled on a farm in the northern part of Marion county, where they gave their attention to farming and stock raising. They experienced the usual crop failures of the frontier.

Although there were a few members of the Brethren in the community, no organization was effected until October 18, 1890, when the Ramona congregation was organized. On this date, Bro. Button was elected to the office of

deacon. He was much interested in Sunday School work and served very acceptably in many capacities in that phase of church work. In the fall of 1896 (September 5), he was elected to the ministry. On May 5, 1900, he was ordained.

As a minister Bro. Button spent most of his time in the home church, but he was often called to assist in church work elsewhere. For many years he was a trustee of the Old Folks Home at Darlow, having been elected in 1905. In 1913, he served on the Standing Committee of the Annual Conference. He was always active, although rather reserved in his manner. He was always a student and appreciated highly the Bible instruction given in the Bible Institutes at McPherson College.

Bro. Button's sudden death was a shock to his family, to the church, and to the whole community. On January 4, 1916, he passed away as the result of an attack of neuralgia of the heart, which followed a case of la grippe. He left a family consisting of a wife and four children. Sister Button was not in good health at the time of Bro. Button's death and on October 19, 1916, she followed him to the tomb. All of the children with their wives and husbands are members of the Church of the Brethren.

JOHN ADDISON CLEMENT

John Addison Clement was born on May 19, 1875, at North Georgetown, Ohio. He is the son of Elder John A. and Emaline Bowman Clement. His Grandfather Clement was born in France and once served as one of the secretaries of Napoleon Bonaparte. His Grandmother Clement was born in Switzerland.

The early education of John A. was secured in the public schools of Ohio. At the age of eleven he united with the Church of the Brethren. His special line of interest in the church has always been the Sunday School. His preparatory work was done in Damascus Academy, Ohio, and Ohio Normal University. His college work was done in Ohio Normal University, Mount Union College, McPherson College, the University of Kansas, and the University of Chicago. In 1902, he took his A. B. degree from McPherson College and in 1904, the A. M. In 1909, the University of Kansas conferred upon him the A. M. degree. He received his Ph.D. degree from the University of Chicago, *magna cum laude*, in 1911.

Doctor Clement's professional career is well filled out. At the age of seventeen he began teaching in Columbiana county, Ohio. Since that time he has taught continuously with the exception of the years spent as a student in some college or university. He taught in the public schools of Ohio from 1891 to 1893 and from 1897 to 1899. From 1899 to 1900 he was principal of the Smithville, Ohio, Normal School. Coming to McPherson, he served as professor of education and psychology (1903-1905) and (1906-1909). The school year, 1905-1906, he was research fellow in the University of Chicago. The summer of 1908 and the school year of 1909-1910 he was assistant professor of education in the University of Kansas. In 1910-1911, he was teaching fellow in the University of Chicago. In 1911, he became President of McPherson College, which position he filled for two years. Then he went to Northwestern University, where he was lecturer and assistant professor of education (1913-1916). The summer terms of 1916-1917 and 1917-1918, he was professor of education in the University of Washington. In 1916, Dr. Clement became professor and head of the department of education of DePauw University, Greencastle, Indiana, where he remained until 1921 when he again became a member of the faculty of Northwestern University.

Doctor Clement prepared, as his doctoral dissertation, a work entitled "The Standardization of the Kansas Schools." With five other men he made an educational survey of the State of Illinois under the auspices of the state teachers' association, the results of which were published in book form in a work called the "Illinois Survey," under the chapter heading of "The Student Population and Correlated Problems in the High Schools." During the year 1918, Doctor Clement made an extensive investigation of the Junior high school movement of Indiana. This was published by the state department of public instruction under the name of "The Principles and Practices of the Junior High School Movement in Indiana."

On September 21, 1905, Doctor Clement chose as his wife Miss Clara Caroline Wheeler of Morganville, Kansas. Mrs. Clement has been a student of McPherson College, the University of Kansas, and the University of Chicago. She took her A.B. from McPherson College in 1907. There are

three living children—Doris Wheeler, James Wheeler, and Howard Wheeler.

EPHRAIM COBER

Ephraim Cober was born at Berlin, Pennsylvania, on September 6, 1825. He grew to manhood in his native state. At the age of twenty-one he became a member of the Church of the Brethren. His marriage to Barbara Meyers occurred on September 9, 1849. On June 13, 1853, he was called to the ministry of the Word.

In 1876, with his family, Brother Cober moved to Falls City, Nebraska. After living here a short time they moved to Brown county, Kansas, later removing to Sabetha, Nemaha county, where he resided for forty-one years. While living in the East Brother Cober's principal occupation was that of milling, but after coming West he worked at the carpenter's trade.

Brother Cober was the father of twelve children, four of whom grew to maturity, but at the time of his death, all of his children except one daughter had preceded the father to the Great Beyond. Brother Cober lived a life of true devotion to his family, having lived with his now aged companion for sixty-eight years, and during all these years he labored to maintain his family and at the same time served the church as a faithful minister of the Gospel.

Brother Cober was one of the pioneer preachers of Kansas. In his younger years he was quite active in the ministry. He was firm in his convictions and earnestly contended for the faith, having had a number of debates with ministers of other persuasions, in which he vindicated the truth in a way that was a credit to the cause that he had espoused and to the church of which he was an exponent. He was kind and gentle and beloved by all who knew him. In his preaching he was original, having a good knowledge of the Bible. Although in his declining years he was not so active in the ministry, still he would preach occasionally. On the Sunday of the week in which he was ninety years of age he went with others six miles from his home and preached a sermon that would have been a credit to one in the prime of life. His was a life of true service and devotion. He died at his home in Sabetha, on Monday, June 11, 1917, during the sessions of the Annual Conference at Wichita. His illness was brief. Elder R. A.

Yoder conducted the funeral services and the remains were laid to rest in the Sabetha cemetery.

JOHN F. CLINE

John F. Cline, son of Elder Samuel Cline, was born in Rockingham county, Virginia, on October 27, 1852. His mother was a Showalter. On October 26, 1873, John F. was united in marriage with Susannah Flory, who passed away on January 22, 1875, leaving one daughter. On February 3, 1876, he chose as his companion Sarah Garber, a native of Woodford county, Illinois, but at the time of her marriage living in Des Moines, Iowa. Three sons and seven daughters were born to this union.

At the age of twenty-one, John F. united with the Church of the Brethren in the Mill Creek congregation, Virginia. In the spring of 1874, he came to Iowa, removing, in 1884, to Octavia, Nebraska. In September, 1884, the Octavia church called him to the ministry. In the fall of 1886, the prospect of a good claim in Kansas brought him to Sherman county, where he with his family endured the hardships incident to frontier life. The Fairview church was sustained largely thru his efforts. His ordination to the eldership occurred on July 4, 1894, in the Fairview church. Leaving Sherman county he lived somewhat over two years in Smith county, after which he was called by the mission board of Northwestern Kansas and Northeastern Colorado to take charge of the work in the Menlo church in Thomas county. Here he resided until his removal to McPherson, to which place he went in order to give his children the advantage of the college.

Brother Cline's tragic death occurred on May 8, 1911, when a sand pit east of College Hill caved in, burying beneath its weight the body of our brother and those of two other workmen.

DANIEL ALBERT CRIST

Daniel Albert Crist was born on December 15, 1866, near Virden, Macoupin county, Illinois. He is the youngest son of Elder John and Salome Crist. One younger brother died in infancy. There was a family of eight children. Three brothers are still (1921) living.

At the age of five Daniel was left without a father, and when fourteen he moved with his mother and step-father to Olathe, Kansas. Here he lived until the age of

twenty, when he went to Quinter, where he has since resided. In November, 1880, shortly before leaving Illinois, he was baptized into the Church of the Brethren and has ever since been a staunch defender of her principles.

Bro. Crist was the first minister elected in the Quinter Church, his election occurring on April 17, 1894. In assuming the ministry he followed in the footsteps of his father, two grandfathers, and his great-grandfather Crist. Moreover, his three brothers and his two sons are ministers. He was advanced to the second degree of the ministry on September 20, 1896. His ordination, along with that of T. Ezra George, occurred on October 16, 1903—these being the first ordinations in the Quinter church. Since that date he has been elder in charge, although he had been foreman for two years before his ordination.

On January 23, 1889, Bro. Crist was united in marriage with Miss Mary E. Roesch of Quinter. They immediately set up housekeeping on his homestead five miles south of Quinter and have made their home in the neighborhood ever since. During the winter of 1919-1920, they resided in La Verne, California.

Bro. Crist has had an eventful ministry. Much of the sacrifice and discouragements of frontier life has been his. He has never received ministerial support. Since October, 1909, he has been continuously a member of the Mission Board of Northwestern Kansas and Northeastern Colorado. For some time he has been President of the Board. Since October, 1908, he has been a member of the Child Rescue and Orphan Society. Of this he is at the present writing President. He served on the Standing Committee of the Annual Conference in the years 1906, 1909, 1911, 1914 and 1916.

Elder Crist is the father of nine children—seven daughters and two sons. As before stated, both sons are ministers of the Gospel, and the oldest daughter is preparing definitely for mission work.

ISAAC H. CRIST

Isaac H. Crist was born near Springfield, Ohio, on October 24, 1852. On September 3, 1863, his parents, John and Salome Frantz Crist, moved near Virden, Illinois. On March 7, 1871, with eight others, Isaac united with the Pleasant Hill church. His marriage to Sarah Brubaker of

Girard, Illinois, took place on December 31, 1874. To this union have been born seven children, of whom four are yet living. All of them were baptized into the Church of the Brethren except one who died in infancy.

On February 25, 1879, the Crists moved from the Pleasant Hill church into the Clear Creek church, in Christian county, Ill., where Bro. Crist was called to the Gospel ministry (September 14, 1880), Elder Abraham Lear, father of Elder John W. Lear, presiding at the installation.

Leaving Illinois in March, 1881, the family located near Olathe, in Johnson county, Kansas. At that time the nearest church was that known as the Wade Branch congregation, thirty miles from the new home. Here Bro. and Sister Crist held membership until August, 1881, when the Olathe church was organized. It was then that I. H. was advanced to the second degree of the ministry. On November 24, 1888, he was ordained to the eldership by Bishops Andrew Hutchison and S. S. Mohler.

Bro. Crist soon became one of the most prominent and useful men in Northeastern Kansas. Much of the time he was engaged in evangelistic work—for two years as district evangelist. He became district clerk and was re-elected to that office twenty times. In 1883, he was closely connected with the arrangements for the Bismarck Grove Conference. In 1887 and 1896, he was secretary of the committee of arrangements for the two Conferences held at Ottawa. He has served on numerous committees sent by District or Annual Conference.

In December, 1888, the General Mission Board requested Bro. Crist to investigate conditions in greater Kansas City, and if advisable, to open up the work for the Brethren in that metropolis. At that time there were but two members in the entire city. After a well-attended series of meetings a meeting place was secured and for two years Bro. Crist made monthly trips from Olathe, preaching thrice in Kansas City on each trip. He next doubled his trips and gave the people six sermons each month. In November, 1890, a second series of meetings was held.

Meanwhile the mission board of Northeastern Kansas relieved the General Mission Board of the work at Kansas City. At the request of the former in September, 1898, Bro. Crist and family moved to Kansas City and hence-

forth devoted all his time to the cause. In November, 1894, the First Church was organized with a membership of thirty-eight. For twenty-six years Bro. Crist continued with this work, with the exception of six months, being constantly assisted by his self-sacrificing wife. During these years 480 were received into fellowship by the rite of baptism, and three churches have been organized out of the members in the city. Each of these has a house of worship. Bro. Crist's summary of the work done shows that he preached 2120 sermons, preached 151 funerals, anointed 71 persons, married 304 couples, and that 356 persons were lettered out during his stay in Kansas City.

During his eldership Bro. Crist has had charge of the following congregations: Ottawa (five years), Wade Branch (four years), East Maple Grove (fourteen years), Olathe (nine years), Central Avenue in Kansas City (twenty-one years), Kansas City Mission (four years), Kansas City, Mo. (two years), St. Joseph, Mo. (two years), Ozawkie (three years), Topeka (two years), Pleasant Grove (four years), Macoupin Creek, Ill. (one year), and Sibley Mission, Mo. (three years).

After a short sojourn in Illinois, Bro. Crist accepted the eldership and pastorship of the McLouth church, Kansas. This body of members formerly held membership in the Ozawkie congregation, but it was organized as a separate congregation. Bro. Crist served the McLouth church until he moved to Florida (April, 1919).

Elder Crist is one of four brothers who have been influential in church work in Kansas. The other brothers are Elders D. A. Crist, John E. Crist and Henry F. Crist.

ARTHUR JEROME CULLER

Arthur Jerome Culler, son of John and Amanda Kurtz Culler, was born on March 14, 1883, near Hartville, Ohio. The parents moved to Freeburg, Ohio, in the spring of 1884, and here most of Arthur's boyhood days were spent. Attacked by many of the diseases prevalent in those days, he was an invalid until after fifteen years of age. His education was begun in the rural school.

When twelve years old Arthur united with the Freeburg Church of the Brethren. At fifteen he entered the high school at Louisville, from which he was graduated in 1901. He taught one year in the public schools of Stark

county, Ohio. Later he took a normal course in Mount Union College and was also graduated from business college at Canton, Ohio. For one year he was employed in a bank and also served as clerk in the offices of the Gospel Messenger and the Inglenook, at Elgin, Illinois.

In the fall of 1904 he entered Juniata College, where he earned his entire expenses by serving as student teacher, tutor, and preacher. While at Juniata he was called to the ministry (June 27, 1907) and here he was advanced to the second degree of that office. He was student pastor of the church at Everett, Pa., for one year and served one summer as supply pastor of the church at Altoona. During his college career he earned a wide reputation as a debater and was for three years captain of the unbeaten Juniata College team, leading the college to victory four times.

After graduation he was offered a number of positions in churches and schools, but accepted the pastorate of the Plum Creek church for the summer. In the fall he entered Crozer Seminary at Chester, Pa., and also took work toward his doctor's degree in the University of Pennsylvania. During his stay of one year at Crozer and at the University the next summer, he was largely instrumental in establishing Bethany Mission in Philadelphia, where he preached most of the winter and baptized nearly thirty people.

The following year (1909) Brother Culler entered Union Theological Seminary and Columbia University for advanced work. He also served the first year as assistant at the Brooklyn Mission, doing most of the preaching during the winter terms. In 1910, with a classmate, he toured England, France, Holland, Switzerland, Italy, and Germany, registering as a student in the summer semester at Leipzig University, where he studied under the great psychologist Wundt. He also took special work here under Gregory in New Testament manuscripts. In 1911, he was graduated with honors from Union Theological Seminary, with the degree of Bachelor of Divinity.

On September 28, 1911, Brother Culler was united in marriage with Miss Mary S. Stover of Tyrone, Pa., and in two days after their wedding they were established in the parsonage of the Geiger Memorial Brethren Church, in

Philadelphia, where they served in the pastorate for three years. Continuing his work in Columbia University he took the degree of Doctor of Philosophy in 1912. His dissertation was on habits and it has been widely circulated in all the university libraries of America, being much commented upon and even used as a research text in the University of Chicago and perhaps elsewhere. Doctor Culler is a member of the American Psychological Association.

Doctor Culler was very successful in the work of the Geiger Memorial church, doing his own evangelistic work and adding many to the church membership and building up a most efficient organization. In the spring of 1914, with his wife, Doctor Culler made an extended trip thru Europe, Palestine, Turkey, and Egypt.

Immediately upon returning from their trip abroad the Cullers came to McPherson, where they entered upon the pastorate of the First Church of the Brethren, and where Doctor Culler became a member of the faculty of McPherson College. He held both positions continuously since that time, until his resignation in the spring of 1921. On November 16, 1914, Doctor Culler was ordained to the eldership. In 1917, he was made Dean of the Bible School of the college. In 1919, at the request of the committee on reconstruction of the Church of the Brethren, Doctor Culler took up work in Armenia, where he did heroic work for several months, returning to McPherson on January 26, 1920.

Doctor Culler was regarded as one of the ablest pastors in the state of Kansas. He is a remarkably versatile man. Every progressive movement in the city or county found in him an ardent supporter and advocate. Especially was he in demand as a lecturer and Bible institute conductor. Since 1917, he has been a member of the General Temperance and Purity Committee of the church. He was also a member of the committee appointed by Conference to revise the church manual. For the last several years he has been one of the editorial writers in the Brethren Teachers' Monthly.

Doctor and Mrs. Culler are the parents of two sons, Delbert, born in 1915, and Dwight, born in 1917.

ALBION CURTIS DAGGETT

Albion Curtis Daggett, son of Albion and Sarah Hillery Daggett, was born in Lee county, Illinois, on November 10,

1865. Thirteen years later the family moved to Kansas, where he has spent most of his time since.

On July 4, 1881, A. C. Daggett became a member of the Church of the Brethren in the Belleville church, baptism being administered by his uncle, Lemuel Hillery. On December 30, 1886, the Belleville church called him to the ministry, on October 1, 1892, advanced him, and in June, 1899, ordained him.

On December 20, 1885, Brother Daggett was united in marriage with Elizabeth M. Kinzie, daughter of Caleb and Susie Peters Kinzie. To this union have been born two daughters and two sons. Martha, the second daughter, is now the wife of Dr. D. L. Horning and a missionary to China. Mary is the wife of Professor H. A. Brandt, of La Verne, California. John is a minister and a student in McPherson College. Rufus is also a student in McPherson.

For years Brother Daggett divided his time between preaching and farming until increasing business interests led him to move to the town of Covert, in 1917. One year (1895-1896) he was pastor of the Denver church, Colorado. In 1899, he began two years of service as district evangelist and in 1900, was district Sunday School Secretary. As district evangelist Brother Daggett held what turned out to be a very significant series of meetings near Covert, Kansas. Five were baptized at these meetings. However, Elder Daggett did not leave these new members to themselves, but soon purchased a farm in this frontier community. While improving the farm he held a second series of meetings and seven more persons were baptized. In 1902, the Daggett family moved to the farm near Covert.

Elder Daggett was a wide-awake farmer and was always interested in improved methods, stock and machinery. He helped organize the Natoma Central Telephone Company in 1904, and was the president of this concern for several years. He was president of the Covert State Bank from its organization in 1917 until 1920. His interest in education is evinced by the facts that for thirteen years he was a member of the district school board, was for four years president of the board of the Covert Rural High School, and was for a number of years a member of the board of trustees of McPherson College.

All of these activities have not been allowed to crowd

out a deep interest in the work of the church and the general religious life of the community. Elder Daggett was for many years the elder of the Victor church. Three times he was president of the Osborne County Sunday School Association. From 1917 to 1919, he was president of the district ministerial board. From 1904 to 1919, he was a member of the district mission board. He served on the standing committee of conference in 1904, 1910, and 1912.

Elder Daggett has always served his church and community with devotion. He has won the respect of friends and neighbors alike, as is indicated by the fact that he has been called to all parts of Osborne county to officiate at weddings and funerals.

A few years ago Elder Daggett became interested in the oil business and his extensive holdings in that line resulted in his taking up his residence at Independence, Kansas, where he at present (1921) lives.

JOHN WILBY DEETER

John Wilby Deeter was born near Leeton, Missouri, on March 25, 1886. He is the youngest son of John M. and Rachel Swinger Deeter, who had three sons and one daughter. John lived with his parents on the farm in Missouri until their removal to North Dakota in the spring of 1897.

His education began in the district schools of Missouri. After going to North Dakota he continued his education for one year in the rural school. Thereafter, his progress in school work was hindered considerably by the fact that his help was needed on the farm. From the age of twelve on he spent only a few months of each year in school, so that he did not complete the eighth grade until seventeen years old. For some time he was a student in the high school at Gettysburg, Ohio, returning to North Dakota, however, to work on a farm. Soon thereafter his father bought another farm and he felt obligated to help pay for it. His desire for an education, however, did not wane and for a few winters he did correspondence work with the International Correspondence School of Scranton, Pa., finishing brief courses in mathematics, mechanics, and mechanical drawing.

In the spring of 1905, John united with the Church of the Brethren in the Surrey church. This was the beginning of a new chapter in his life, for in ten months from

that time the same congregation laid new responsibility upon him by calling him to the ministry. He accepted the call upon the condition that he be permitted to continue his education. In the fall of 1906 he enrolled in the Bible School of McPherson College. Here he continued work, with some little interruption, until his graduation from the college course in 1913, when he secured the Bachelor of Arts degree. His expenses were met by canvassing, threshing, teaching, preaching, and traveling in the field for the college.

In August, 1913, Brother Deeter was united in marriage with Miss Effel N. Stump, a graduate from the Normal department of McPherson College. During the two years following graduation the young couple taught in the public schools of Bloom, Kansas. While there, Brother Deeter took his turn in preaching in the Brethren church. In the winter of 1913-1914, they attended Bible Institute at the college and while in attendance received encouragement from President Kurtz to secure better educational preparation for service in the church.

Accordingly, in the fall of 1915, Brother Deeter, with his wife and son, Wendell Ferman (born on June 25, 1915), went to New Haven, Connecticut, where he enrolled in Yale University, which he attended for three years, preaching in two Congregational churches in order to pay expenses. He was graduated from the School of Religion of the University in the spring of 1918 with the degree Bachelor of Divinity. His thesis, "The Comparative Trend of Islam and Christianity," the first of its kind, was bound for use in the Day Mission Library at Yale.

In 1918, Brother Deeter accepted a position with the McPherson College Extension Department, traveling among the churches, conducting Sunday School Conventions and Bible Institutes. In the winter of 1918-1919, the General Sunday School Board employed him for some survey work in the Southland. He was recalled from this work to teach in the Bible School of McPherson College, which position he still (1921) fills. He has served for some time as Regional Director of the Forward Movement of the Church of the Brethren.

JONAS DE HAVEN

The name DeHaven is French. A family by that name made its advent in America when a certain member came with General Lafayette to help fight for the American cause in the Revolutionary War. Jonas DeHaven was born near Norristown, Pennsylvania, in the year 1813. He was either a first or second cousin of the late Elder George D. Zollers of Illinois. His parents died when he was quite young and he was adopted into the home of a Brother James Sell. Here he learned the trade of a cabinet maker. His parents were of the Lutheran faith and Jonas, being gifted with a musical voice, became choir leader in a Lutheran church in Philadelphia. He later united with the Church of the Brethren at Norristown, Pennsylvania.

Bro. DeHaven was united in marriage with Caroline Felty on October 17, 1843. To this union were born three sons and five daughters, six of whom reached maturity. In 1863, the family moved to the Cherry Grove church in Illinois. During Bro. DeHaven's one year stay in this church he was elected to the ministry. He next moved into the bounds of the Lost Nation church, Iowa, residing there five years.

Bro. DeHaven and family came overland to Kansas in 1869, and settled near Abilene. He was one of the first Brethren ministers in this part of the state. He immediately became active in church work and the Abilene church was organized in 1869. Poor health, however, prevented his being as active as he would have liked. The church wished to advance him to the eldership but he declined, owing to the condition of his health. His was a long fight against tuberculosis, to which he finally succumbed on April 18, 1873.

Sister DeHaven survived until June 12, 1897. She spent her declining years with her son-in-law, Bro. S. A. Sutter of Jennings, Louisiana. She was an orphan girl, born in mid-ocean while her parents were coming from Leipzig, Germany. It chanced that her foster-parents, Bro. and Sister Harley, were members of the Brethren church, and thus she made that body the church of her choice. Her life was one of good deeds and true helpfulness to those about her.

ENOC H EBY

Enoch Eby, fifth child of Jacob and Susannah Myers Eby, was born in Juniata county, Pennsylvania, on November 15, 1828. His parents were devout Christians but the environment of the community was not the best. With but a scant education he became a teacher and alternated school teaching with farming for several years.

At the age of seventeen, in 1845, Enoch accepted Christ in baptism. In 1851, in the Aughwick congregation, Pennsylvania, where he had become a Christian, he was called to the ministry. On November 19, 1847, he took for his wife Hettie, daughter of Joseph Howe. She became the mother of three sons and five daughters. Her death occurred on January 28, 1861. Bro. Eby's second wife was Anna Gilfillen, whom he married on March 10, 1864, and who lived until June 20, 1906.

In 1855, Bro. Eby moved to the Waddams Grove church in Stephenson county, Illinois. Here he was advanced in the ministry, and in 1864, ordained to the eldership. His real usefulness to the church now began. In 1877, with Daniel Fry, Bro. Eby went to Europe to organize the Church of the Brethren in Denmark. In 1884, he became Chairman of the newly organized General Mission Board. He served one year and then retired until 1893-1899.

Bro. Eby's activities for the church were many and varied. In the districts in which he lived and at Annual Conference he was a natural leader. Eighteen times he served on the Standing Committee of the Annual Conference—in the years 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1883, 1884, 1887, 1888, 1889, 1890, 1894, 1895, and 1899. Fifteen times he was either Moderator or Clerk of the Conference. He is declared to have been the best Moderator obtainable in his day. As a minister he was widely and favorably known. "His power lay in exhortation and appeals to the heart and emotions, rather than to the reason, and he never failed to carry his audience with him. He was emotional, kind-hearted, courteous, genial, and put soul into his work."

The location of the Old Folks' Home at Darlow, Kan., was largely the result of the influence of Bro. Eby, who was a member of the locating committee. He spent a few of his declining years (1887-1901) in the Darlow

community. Then he moved back to the old home at Lena, in the Waddams Grove congregation, Illinois, where he passed away on April 29, 1910. He lies buried in the Chelsea cemetery within the Waddams Grove congregation.

Three of Bro. Eby's sons—J. G., D. B., and L. H.—are elders in the Church of the Brethren. A grandson, Enoch H., a son of J. G., is a missionary to India.

SAMUEL EDGECOMB

Samuel Edgecomb was born in Allen county, Ohio, August 18, 1849. He is the son of Robert and Elsie Edgecomb. Robert Edgecomb was a minister in the Church of the Brethren for many years. He was a native of New York, moved to Illinois, thence to Southeastern Kansas, where he did much preaching. He once took a stand with the Old Orders but returned to the Conservatives.

Jan. 11, 1872, Samuel Edgecomb was united in marriage with Maria Huff at Cerro Gordo, Ill. The same year both husband and wife were converted and united with the Brethren. Baptism took place near La Place, Ill., in the Okaw congregation.

In 1875, the Edgecombs came to Crawford county, locating near Monmouth. They were pioneer Brethren. The nearest church was twenty miles away. In 1878, however, the Osage church was organized and Bro. Edgecomb was called to the ministry on August 15 of the same year. In 1882 he moved to Cherokee county, a few miles south of Monmouth, where he helped organize the Cherokee county church. On September 17, 1885, he was ordained elder by this congregation, Elders Jesse Studebaker and Martin Neher officiating. For four years he was district solicitor of Southeastern Kansas. In 1893, he represented his district on the Standing Committee. From 1882 until he left the state he did considerable evangelistic work.

In 1896, Elder Edgecomb moved to the Big Creek church at Cushing, Okla., where he resided until 1911, when he located at Fresno, Calif. While living in Kansas, he at different times had charge of the following congregations: Cherokee, New Hope, Altamont, Paint Creek and Fort Scott. In 1898, 1902 and 1907 he represented Oklahoma on the Standing Committee.

When at his best Elder Edgecomb was considered espe-

cially strong as a speaker on doctrinal subjects. For the past thirty years, however, he has been almost a constant sufferer from facial neuralgia, which fact has prevented him from a more active ministerial career for the past fifteen years.

Bro. and Sister Edgecomb are the parents of ten children, two of whom died in infancy. Those living are: Charles, of Selma, Calif.; George, of Reedley, Calif.; Alba, of McPherson, Kans.; James, of Delhi, Okla.; Rosa Crookshank, of Waukena, Calif.; Hattie Hargrove, of Eva, Okla.; Daniel, of Raisin, Calif., and Samuel, of Fresno, Calif. George and Charles are both experienced teachers, the former having been for three terms county superintendent of McPherson county, Kansas.

WILLIAM LEWIS EIKENBERRY

William Lewis Eikenberry, son of Elder William and Susan Berkley Eikenberry, was born on July 12, 1871, on a farm four miles south of Waterloo, Iowa. The Eikenberrys were originally of Virginia stock and the Berkleys were related to the Beeghley family so well known to the Brotherhood.

W. L. received his early education in the country school and in an academy at Waterloo. In 1887, through the persuasion of President J. G. Royer, his parents sent him to Mount Morris College. In 1889, he was graduated from the academy in the scientific course. His schoolmates included such well known persons as T. T. Myers, J. E. Miller, W. B. Stover, Salome Stoner, Ed. Markey, I. N. Brubaker, Jonathan Brubaker, E. J. Zern, J. Z. Gilbert, Mrs. E. B. Hoff, and N. R. Baker. After spending a year on the farm he returned to Mount Morris in 1890, completing the first two years of college work. The graduating class of 1892 consisted of J. E. Miller, O. P. Hoover, Tobias Diekhoff, and W. L. Eikenberry. Entering the University of Michigan, W. L. took the B. S. degree in 1894.

His teaching experience may be summed up as follows: Science teacher, Mount Morris College (1894-1901); instructor in botany, Central High School, St. Louis (1903-1904); head of department of botany, McKinley High School, St. Louis (1904-1909); instructor in botany and general science, University High School, University of Chicago (1909-1916); assistant professor of education in charge of

professional training of teachers of biological subjects and general science, University of Kansas (1916-1919); associate professor in education, University of Kansas (1919-). His graduate study since leaving the University of Michigan is as follows: graduate student in botany and zoology, University of Chicago (1901-1903); student in education and botany at intervals during term as instructor at University of Chicago (1909-1916); resident graduate student from February, 1918, to July, 1918. His total graduate credit is somewhat in excess of the requirement for the doctorate, but his dissertation is not yet (1919) completed.

Professor Eikenberry is a member of the Botanical Society of America, of the American Geographical Society, and of the Central Association of Science and Mathematics Teachers, an active member of the National Educational Association, and a fellow of the American Association for the Advancement of Science. For a number of years he has been botanical editor of *School Science and Mathematics*. He is an author, with Professor Caldwell, of *Elements of General Science* (1914) and also with Caldwell and Pieper, of a *Laboratory Manual in General Science* (1915). The *Elements of General Science* was revised in 1918. *Problems in Botany* is now (1919) in press. Professor Eikenberry is also the author of numerous articles in scientific magazines and in the *Gospel Messenger*.

Professor Eikenberry united with the Church of the Brethren in the South Waterloo church, Iowa, in 1886. The same congregation elected him, along with A. P. Blough, to the ministry on January 2, 1893. The Mount Morris congregation ordained him to the eldership on May 4, 1901. In 1903, he was united in marriage with Miss Florence Shaw. They have one son, Robert.

In addition to his duties in the University, Professor Eikenberry finds time to be of service to the church. Upon occasion he preaches and is a regular teacher in the Sunday School. He is especially interested in the educational work of the Brotherhood and in the efforts of the church to solve the problems that confront our rural population.

GEORGE RILEY ELLER

George Riley Eller, son of Abraham J. and Saloma Flory Eller, was born on May 4, 1870, in Roanoke county, Virginia. In 1884, he moved with his parents to Douglas

county, Kansas. His baptism into the Church of the Brethren occurred in the East Maple Grove church, Johnson county, Kansas, at the hands of Elder I. H. Crist, on October 17, 1889. The common schools furnished Brother Eller all the education he ever received. His whole life has been spent on the farm.

Brother Eller's marriage to Miss Mary Tear Marks took place at Olathe, Johnson county, Kansas, on February 14, 1896, and to this union have been born seven children.

Brother Eller was called to the ministry in the Panther Creek congregation, Illinois, on October 17, 1892, Elder J. G. Royer officiating. His advancement in the ministry occurred in the East Maple Grove church, Kansas, on September 12, 1896. He was ordained to the bishopric in the Grenola church, Kansas, in October, 1903.

In the fall of 1898, Brother Eller moved from Johnson county to Douglas county, Kansas, into the Washington Creek congregation. On March 1, 1900, he moved into the Grenola church and remained there almost ten years. The Grenola church, under his care, grew in numbers from about twenty to nearly one hundred, and also erected a church building. From October, 1903, to December, 1909, he was elder in charge of the church and for several years had charge of the Fredonia, Independence, and Chanute congregations.

In December, 1909, Brother Eller moved into the Quinter congregation, in Gove county, where he lived until March 1, 1917, when he moved into the Maple Grove congregation in Norton county. Since March 1, 1920, he has lived at Arriba, Colorado, where he now (1920) has charge of the Bethel church.

Brother Eller has served three times on the Standing Committee of the Annual Conference (1908, 1913, and 1918). He has held revivals in twenty-four different churches in the state of Kansas. Both in Southeastern Kansas and Northwestern Kansas and Northeastern Colorado he has proved of great service to the district mission boards. He was the first district Sunday School and Missionary Educational Secretary in Northwestern Kansas and was instrumental in starting a movement that resulted in the Sunday Schools of that district supporting a missionary on the foreign field. Much of Brother Eller's preaching has been done at mission points and among isolated members.

MATTHEW MAYS ESHELMAN

Matthew Mays Eshelman was born in Mifflin county, Pennsylvania, on September 1, 1844. He is the son of Andrew and Leah Aurand Eshelman. His paternal grandfather was born near Zurich, Switzerland, and came to Elizabethtown, Pa., in 1727.

With his parents, M. M. moved to Salem, Chariton county, Pa., in 1852. He later went to a grand-uncle's near Covington, Ohio, where he staid until the Civil War broke out. On August 18, 1862, he enlisted in Company G, 155 Pa. Volunteers and was mustered in at Pittsburgh. On September 1, he arrived with his regiment at Washington, D. C. This regiment assisted in checking the rout of the Union Army at the second battle of Bull Run. M. M. was wounded at Antietam, on September 17, 1862, and taken to Wolf Street Hospital at Alexandria, Va. He was honorably discharged on December 29, 1862, but later (May, 1864) enlisted in Company F, 147 Ohio National Guards. At Fort Ethan Allen, Va., he became secretary in the adjutant's office. While serving in this capacity he often visited Washington, and at least on one occasion heard President Lincoln make a speech.

After the war, M. M. went to Lanark, Illinois, where his parents lived. On October 25, 1865, he was married to Miss Lizzie A. Best. After teaching school he mixed in politics, once serving as a delegate to the convention which nominated Logan for Congress. Moving to Christian county, he taught school and farmed. He united with the Church of the Brethren on June 11, 1873, baptism being administered by Elder David Kimmel. Moving to Cherry Grove in 1874, he was made a deacon (June 11), and being zealous in church work he assisted Christian Hope in arousing interest in the Danish mission. He gave the first money ever given to this enterprise.

On September 1, 1876, M. M. became associated with J. H. Moore and J. T. Myers in the Brethren at Work, at Lanark. This he edited until 1882, when that paper was moved to Mt. Morris. At Lanark, on September 19, 1878, he was elected to the ministry.

Bro. Eshelman moved to Belleville, Kansas, in 1882. Here he preached and farmed. His ordination at the hands of Elders Lemuel Hillery and Eli Renner occurred in the

White Rock church on September 16, 1884. Becoming associated with the movement for a Brethren college in Kansas he moved to McPherson in 1887. As solicitor for the college he raised about \$70,000. He was chairman of the Board of Trustees for one year.

In 1890, Bro. Eshelman went to California and with others took an option on the Lordsburg hotel, which was later to become Lordsburg (now LaVerne) College. As immigration agent for the Santa Fe Railroad Company he spent five years securing settlers for Southern California. In the second year of Lordsburg College he sold out his interests in that institution and thus straightened out his finances.

Bro. Eshelman has served the church in many capacities. He has been clerk of twenty-three district conferences in the states of Illinois, Kansas, Oregon, and California. He served on the Standing Committee of Annual Conference in 1886 and again in 1888. He was the first among the Brethren to teach Bible schools. He helped colonize Laton and Inglewood, California, and was a charter member of the Lordsburg, Inglewood, and Los Angeles churches. In February, 1908, he founded the Berean Bible School. The last decade of his life he resided at Tropico, where he was prominent in city affairs. In 1905, he was made president of the Tropico Improvement Association. In 1911, he was president of the Chamber of Commerce of the city.

Bro. Eshelman wielded the pen for years, both for local papers and for magazines. His editorial career covered five years. Among his books are "One Faith Vindicated," "Sabbatism," "True Vital Piety," "Two Sticks," "Operations of the Holy Spirit," and "The Open Way into the Book of Revelation." In 1917, there came from his pen "A History of the Church of the Brethren in Southern California and Arizona."

Brother Eshelman's second wife was before her marriage Sister Salome A. Watkins. In the Eshelman family there were eight children, one of whom is deceased. (Brother Eshelman's death occurred at Glendale, Calif., on May 23, 1921.)

AMANDA FAHNESTOCK

Amanda Fahnestock, youngest daughter of Joseph N. and Magdalena Yoder Kauffman, was born on November 20,

1858, at Urbana, Ohio. She is one of a family of ten children. Her earlier education was secured in the rural schools of her native county and in the high school of New Carlisle, Ohio, from the last of which she was graduated in 1880.

On June 16, 1881, Miss Kauffman was united in marriage with S. B. Fahnestock of Covington, Ohio, with whom she was destined to share the joys of wedded life until his tragic passing into the Great Beyond in 1912. Soon after their marriage the young couple went to Columbus, Ohio, where Professor Fahnestock taught school and where Mrs. Fahnestock took courses in shorthand and typewriting. She united with the Church of the Brethren in Covington on January 1, 1882.

In 1889, the Fahnestocks came to McPherson, in which place their lives were to become inseparably connected with the history of McPherson College. From 1889 to 1897, with the exception of one year, Mrs. Fahnestock taught shorthand and typewriting. During the first six years in McPherson they lived in the college dormitory. From 1900 to 1903, Mrs. Fahnestock took the Bible course of the college under the instruction of Professor Edward Frantz. In 1903, she was graduated with the degree, B.S.L. From 1903 to 1906, she taught Church History in the college, and during several absences of Professor Frantz was called upon to carry his teaching duties. Mrs. Fahnestock was graduated from the college course with the degree Bachelor of Arts in 1916, and from the Divinity School with the degree Bachelor of Divinity in 1917.

No woman has ever exercised a more telling and beneficial influence upon the student life of McPherson College than has Mrs. Fahnestock. The Sunday School and the local Y. W. C. A. have been her special lines of interest and through these avenues of Christian work she has left an impress upon the lives of hundreds of young men and women. From 1904 to 1911 she was president of the college Y. W. C. A. Since 1889, she has taught in the Sunday School, with but few interruptions. In 1920, she became Dean of Women in McPherson College.

SAMUEL BIGLER FAHNESTOCK

Samuel Bigler Fahnestock, son of Joseph and Lydia Fahnestock, was born in Covington, Ohio, on April 1, 1854.

His early life was spent in his native state, where he engaged in teaching school and in merchandising. He was educated in Ohio State University, the University of Kansas, and the Zanerian Business College. From 1879 to 1882, he taught school at West Baltimore, Ohio. This was followed by one year at Ansonia, Ohio. The degree Master of Commercial Science was conferred upon him by the National Normal, Lebanon, Ohio.

In 1889, Professor Fahnestock came to McPherson College and became head of the Commercial Department. Under him this department gained a wide and enviable reputation. He soon became a member of the Board of Trustees, of which he continued a member until 1911. He was also business manager of the college from 1896 until his retirement in 1911. As a penman he was one of the most widely known in the West.

Professor Fahnestock united with the Church of the Brethren at Covington on January 1, 1882. He was always interested in the church and her work. At McPherson he was for many years teacher of a class of older people in the Sunday School. On June 16, 1881, he was united in marriage with Miss Amanda Kauffman, daughter of Joseph N. and Magdalena Kauffman of Ohio. For thirty years she has been endearing herself to countless girls who have attended McPherson College and have come under her influence.

In the city of McPherson, Professor Fahnestock was regarded as one of the leading citizens. He was in sympathy with every good work and every worthy cause. From 1899 to 1907, he served very acceptably on the city council.

After leaving McPherson in 1911, Professor and Mrs. Fahnestock went to California. On January 9, 1912, while bathing on the beach at Long Beach, he was overcome by heart failure and died almost instantly. The body was brought to McPherson, where, on January 17, very impressive services, attended by hosts of his friends, were conducted in the college chapel by his colleague of former years, Edward Frantz. In his memory the men's dormitory at the college bears the name Fahnestock Hall. The Carnegie Library at the college is also the result of his persistent interest in the institution and its future. His body was interred in the same lot in the McPherson cemetery with that of President C. E. Arnold.

OTTO HERMAN FEILER

Otto Herman Feiler was born in Stuttgart, Wurttemberg, Germany, on November 1, 1879. He is the son of Adolf and Fredericka Feiler, who, in 1880, in order to educate their children in a land of liberty and religious freedom and to escape the hateful military system of their native land, sailed to America. The Feilers were early settlers in the vicinity of Quinter, Gove county, Kansas.

At the age of twelve, O. H. united with the Covenanters Presbyterian church and soon became a leader and teacher among his people. On June 22, 1904, he was united in marriage with Miss Alma Anderson and to this happy union have been born four children—Carrie May, Helen Edith, Dola Rachel, and Ezra Herman. In 1905, O. H. and his wife united with the Brethren at Quinter, Elder D. A. Crist administering baptism. He immediately became a teacher of a class of young people, four of whom are now ministers. On May 2, 1908, the call of God to the Gospel ministry came through the Quinter church. The answer was "I am but a farmer boy, but the call is from God, and He being my helper I will do the best I can." Installation occurred on May 16, and the following Sunday Bro. Feiler preached from the text "The effectual fervent prayer of a righteous man availeth much."

Bro. Feiler's ability attracted the attention of the Mission Board of Northwestern Kansas and Northeastern Colorado, and so the same year of his call to the ministry there was a call from the Board to take up the work of the church at Dorrance, Kansas. His pastorate at Dorrance extended from 1909 to 1914. The church grew and prospered under his wise leading. While at Dorrance (December 20, 1909), he was advanced to the second degree of the ministry.

On December 1, 1914, Bro. Feiler and family moved to Hutchinson to take up the work of the mission at that place under the direction of the Mission Board of Southwestern Kansas and Southeastern Colorado. On May 6, 1916, Elders J. J. Yoder and A. F. Miller officiating, Bro. Feiler was ordained to the eldership in the Pleasant View church.

The work at Hutchinson experienced phenomenal growth under the care of Elder Feiler. During his first four years of service, the scattered membership of twelve grew to a working force of one hundred and forty. On December

31, 1916, the mission, which had been up to this time a part of the Pleasant View church at Darlow, was organized as a separate congregation under the name of the First Church of the Brethren of Hutchinson. Elder Feiler was placed in charge.

Brother Feiler is liberal in his views but is a strong advocate of reforms and of church loyalty. He is an absolutely fearless preacher. He loves to preach, and in addition to his usual pastoral duties he finds time to engage in evangelistic work, a field in which he has had marked success. He has also found time to take a few courses in McPherson College.

At present (1919), Brother Feiler is Secretary-Treasurer of the Old Folks' Home at Darlow, Vice-President of the Child Rescue Society of the State of Kansas, and elder in charge of the churches at Hutchinson, Pleasant View, and Protection.

CALEB JOHN FOGLE

Caleb John Fogle, son of John Gottlieb and Christena Youse Fogle, was born on February 20, 1841, in Wittenberg, Germany. At the age of twelve he came with his parents to the United States. His early religious training was received in the Lutheran church.

Wyandotte county, Ohio, was the scene of his later boyhood days. He received but little education. In 1868, he was united in marriage to Susannah Tusing of Warsaw, Indiana. To this union were born three daughters, one of whom died in her teens and one of whom became the wife of Elder David Betts of Nampa, Idaho.

In 1876, C. J. Fogle was baptized into the Church of the Brethren, in either the Honey Creek or Ash Ridge church, Wisconsin. On June 4, 1876, he was elected a deacon. In one month less one day he was elected to the ministry (July 3, 1876). His early church work was done in the Honey Creek congregation, Wisconsin. Here he endured many hardships, doing much riding about on horseback.

In 1882, Bro. Fogle moved to Southeastern Kansas, associating himself with the Independence church. Here, on September 27, 1890, he was ordained to the eldership. Here also he was at the height of usefulness to the church. Always willing to deny himself for the sake of the cause, he did much evangelistic work with little or no remuneration.

He never exacted support for the preaching of the Gospel. He stood high in the councils of the district, served on many committees, and in 1898, was a member of the Standing Committee of Annual Conference. Twice he engaged in public debate, ably upholding the practice of the Church of the Brethren. He wrote an unpublished work entitled "The Setting Up of the Kingdom."

Broken in health in 1899, he removed to Nampa, Idaho, and although his health showed some signs of improvement, the end drew near, and on May 4, 1902, he passed quietly away, having to his credit an active ministerial career of twenty-three years.

JOHN FORNEY

John Forney, born on a farm near Berlin, Somerset county, Pennsylvania, was of sturdy German stock. His parents were members of the Church of the Brethren. John, the sixth of a family of eight sons and three daughters, was born on April 25, 1815. His only education was in the German, with three months English. The Bible was his only reader. In 1846, however, he became interested in the study of medicine, and although he never attended medical college, he was enabled by close application to practice medicine. He had great success in treating cancer.

In 1833, John united with the Church of the Brethren. He soon set for himself the task of memorizing the entire Bible and made marked progress in that direction. In 1856, he was elected to the ministry. In 1870, in the Silver Creek congregation, Nebraska, he was ordained. He was greatly beloved as an elder and once had seven congregations under his care. He served on the Standing Committee of Annual Conference in the years 1882, 1884, and 1890.

In 1858, Bro. Forney moved to Illinois, first to Ogle and then to Carroll county. In 1869, he moved to Falls City, Nebraska. His last move, in 1878, was to Abilene, Kansas, where he lived until his death. Farming, practicing medicine, and preaching occupied his time. He prospered in all three occupations. He frequently traveled about among the churches of Kansas, Nebraska, and Missouri. By private conveyance he covered thousands of miles in his itinerant preaching. His ability and earnestness won many to Christ. Often his colaborer was J. D. Trostle.

Bro. Forney was an ardent friend of education and

showed special interest in church history. His own lack of educational preparation was a matter of keen regret.

Bro. Forney was twice married. His first wife was Eve Horner, who bore him five children. Ellassanne Stahl, the second wife, became the mother of fourteen children. At the time of Bro. Forney's death there were one hundred and three grandchildren and twenty-five great-grandchildren, although three children, twenty-one grandchildren, and two great-grandchildren had preceded him in death. Paralysis suddenly attacked the veteran elder and he passed away at his home at Abilene, on February 6, 1895.

EDWARD FRANTZ

Edward Frantz, son of Elder Henry and Sarah Leedy Frantz, was born on June 21, 1868, near New Carlisle, Ohio. His early life was spent on the farm. In March, 1882, he was baptized into the Church of the Brethren in the Donnel's Creek congregation, Ohio. His election to the Gospel ministry occurred in the McPherson church, Kansas, on March 21, 1891. He was ordained to the eldership by the same congregation on April 14, 1897.

Brother Frantz has had an educational training of a broad character. He attended the rural school in Ohio as a boy and then finished the New Carlisle high school. He then went to Bridgewater College but did not remain to finish his course in that institution. In 1890, he received the A.B. degree from the Ohio Northern University. Three years later he secured the A.M. from the same institution. Entering the University of Chicago, he was again given the A.B. degree and from 1892 to 1895 pursued courses leading to the Ph.D. degree. Considerations of health, however, did not permit his finishing the dissertation required for that degree. In 1915, McPherson College conferred upon Brother Frantz the title Doctor of Divinity.

For seventeen years, Brother Frantz was associated with McPherson College. From 1890 to 1892, he was professor of mathematics. From 1895 to 1902, he was professor of ancient languages and Bible. In 1902, upon the death of President Arnold, he assumed the arduous duties of the presidency of the college, in which position he remained until a failure of his health in 1910 compelled him to retire. While president, he was also professor of Biblical languages and interpretation. While recuperating his

health in California, he spent several years in ranching. During the year 1914-1915, he was President of LaVerne (then Lordsburg) College. On October 1, 1915, he entered upon his duties as office editor of the Gospel Messenger at Elgin, Illinois, succeeding Elder J. H. Moore in that position. This position he still (1921) holds.

In former years Brother Frantz was most generally known as a teacher. Hundreds of former students of McPherson College and those who have attended his lectures at Bible Institutes remember with keen delight his masterly skill of interpretation. His incisiveness as a teacher is everywhere apparent in his editorial writings. When he speaks he says what seems to be the last word on the subject in hand. He has filled the pages of the Gospel Messenger with good constructive material and in a dignified way has guided its course through trying times. His ideal has always been a forward-going church.

From 1908 to 1911, Brother Frantz was a member of the General Educational Board. For a number of years he was a member of the Tract Examining Committee and of the Gospel Messenger Advisory Committee. In 1915, he represented Southern California and Arizona on the Standing Committee of the Annual Conference.

On December 24, 1890, Brother Frantz was united in marriage with Miss Effie B. Wine of Crimora, Virginia. They have three children, all of whom are living.

MAURICE SAMUEL FRANTZ

Maurice Samuel Frantz, son of Samuel and Susan Frantz, was born on May 7, 1887, on a farm near Edgerton, Johnson county, Kansas. Here he spent his boyhood days. At the age of ten he accompanied his parents, who were members of a colony of Brethren who went from the East Maple Grove church to Arkansas. After living in Arkansas two years the Frantz family came back to Kansas, locating in the Scott Valley church, Coffee county, where they lived for seven years.

Being a poor boy and largely dependent upon his own resources, Maurice received only a limited education. But he had determination, and soon after completing the eighth grade he studied in the State Normal at Emporia, the Steadman Business College of Rocky Ford, Colorado, McPherson College, and Friends University,

Wichita, Kansas. He has also completed two correspondence courses—one from the Kansas State Agricultural College and the other from the Schofield Bible Correspondence School. Much of his education has been secured in his own library and in the school of experience.

Maurice's early training in a Christian home naturally turned his mind to the ministry. This ideal he never lost sight of in all his youthful fancy. On January 26, 1906, he was baptized and became an active worker in the Rocky Ford church, Colorado. It was through this church that the Lord, on April 3, 1909, called Bro. Frantz to the Gospel ministry. He was installed by Elder David Hamm. In November, 1910, he was advanced in office, and on December 2, 1914, upon the recommendation of the elders of Southwestern Kansas and Southeastern Colorado, he was ordained to the eldership in the Salem congregation, near Nickerson, Kansas. At that time he was but twenty-seven years of age—the youngest elder in the district.

Just ten months after his election to the ministry, Bro. Frantz was asked by the Mission Board of Southwestern Kansas and Southeastern Colorado to take charge of the mission at Hartman, Colorado. This call was accepted and he staid there until October 1, 1911, when the Board transferred him to the West Side Mission at Wichita, Kansas. For nearly three years he worked here, building up a flourishing mission. On May 1, 1914, he accepted a call from the Salem church, Kansas, where he served as pastor for over two years. However, Wichita needed his services and on October 1, 1916, he became pastor of the First Church of that city. Resigning this position on August 1, 1919, he moved with his family to Lindsay, California, where he is now pastor of the Church of the Brethren.

Along with his pastoral duties, Elder Frantz has done some evangelistic work in which he has been successful in winning souls for Christ. In holding revivals he has preached in Kansas, Missouri, Colorado, Oklahoma, Illinois, California, and Nebraska. He has served as elder in charge of the Salem and Wichita churches. With the greater part of his life, as men see things, before him, he desires to spend and to be spent for the glory of God.

On March 1, 1908, Bro. Frantz was united in marriage

with Miss Zoa Talhelm, daughter of H. P. and Anna Talhelm, of Rocky Ford. This union has been blessed with six children.

JACOB FUNK

Jacob Funk was born in Piatt county, Illinois, near LaPlace, on November 19, 1877. He is the son of Levi and Katherine Wagner Funk, both of whom were members of the Church of the Brethren. His maternal grandfather, Jacob Wagner, was an elder and his Grandfather Funk was a deacon.

When Jacob was a lad of seven his parents moved to Kansas, settling near Conway Springs, where he grew to manhood, getting his education in the common schools and in a denominational college then located at Conway Springs. He taught school for four years, worked on his father's farm, and clerked in a hardware and implement store.

On April 15, 1892, Jacob was baptized into Christ and realized at that time that the Lord had a work for him in the ministry. So keenly did he feel the need of his Savior that for several days previous to his surrender he could hardly eat or sleep. The joy and peace which he derived from the experience of accepting Jesus has been his ever since. On March 24, 1901, he made a wise choice when he took for his life companion Miss Cora Landis, whom he had known since coming to Kansas, both as a school-mate and as a sweetheart. Three children blessed this union—Lloyd Victor, Hazel May, and Earl Jacob. Lloyd was elected to the ministry in 1918, for which work he is now preparing. On February 27, 1919, Bro. Funk experienced the greatest sorrow of his life when his noble companion was called to her eternal reward—a victim of the influenza epidemic then raging in Wiley, Colorado. She was the "balance wheel" of Bro. Funk's life and he has had cause daily to thank God for the joy of her companionship for nineteen years.

On December 11, 1897, in the Conway Springs (then Slate Creek) church, Bro. Funk was called to the ministry. Four years later the same congregation advanced him in the office (October, 1901). In 1913, while in the Peabody church, he was ordained to the eldership, Elders J. J. Yoder and M. J. Mishler officiating. His early ministerial efforts were confined to the Conway Springs church, where he

served for one year as pastor—the first salaried pastor in the district. For seven years (1904-1911) he served as pastor of the Wichita Mission under the direction of the District Mission Board. During this time the two churches of Wichita were erected. Giving up the work in Wichita, he located at Peabody, where for three years (1912-1915) he served that congregation as elder and pastor. For four years (1915-1919) he lived at Wiley, Colorado, where he was pastor of one of the most aggressive churches of the Brotherhood. In these four years the membership grew from ninety-five to two hundred and forty-six. Bro. Funk also made himself a force for good in the community in helping to advance every worthy movement and enterprise. For some time he was secretary of the Wiley Commercial Club.

At different times Bro. Funk has served as elder in charge of the following congregations: Wichita and Peabody, Kansas, Rocky Ford, Colorado, and Miami, New Mexico. For twelve years he was a member of the program committee of the district of Southwestern Kansas and Southeastern Colorado. Four times he has served District Conference as Writing Clerk, twice as Moderator, and in 1919, represented the district on the Standing Committee of Annual Conference. For two years he was Field Secretary of McPherson College. For a number of years he has been a member of the National Peace Committee of the church. He has been useful on many church committees.

As a preacher, Bro. Funk is unusual. A tireless worker and a man of deepest convictions, he is a power in the pulpit. Growth in spirituality and in membership are the marks of the churches where he has ministered. He is known to many as the author (1910) of the book "War versus Peace."

In 1920, Brother Funk took as his second wife, Miss Ella Buger of Wiley, Colorado. They now reside at Pomona, California, where Brother Funk is pastor.

JAMES ZACCHAEUS GILBERT

James Zacchaeus Gilbert, fifth child in a family of eleven children, was born on January 1, 1866, to Israel and Mary Horning Gilbert, on a small farm near North Manchester, Indiana. He attended the district school and the Ogan's Creek church. It was in this church, during a series of meetings when James was twelve years of age, that he accepted Christ and was baptized by Abraham Leedy.

After finishing the grades James took the examinations for a certificate and at seventeen began teaching at Servia, Indiana. Then he entered Mount Morris College, and although he had planned to remain but a short time, he completed the Scientific, Latin Scientific, Commercial, and Bible courses before leaving the Mount. Lack of funds compelled him to earn his own way through school. While in Mount Morris he was much interested in religious work and walked five miles each Sunday morning in order to superintend a Sunday School in a school house south of town.

In the fall of 1891, James entered McPherson College, where he remained three years. He taught two classes to pay expenses. During his first year in the college the McPherson church called him to the ministry (January 9, 1892). For two years he had pastoral charge at Bridgeport, a small town twenty miles north of McPherson. In the spring of 1894, he graduated from the college with the degree A.B. and the following fall he entered the University of Kansas, at Lawrence, from which he took the Master's degree in the spring of 1895.

For five years following his graduation from the University, Bro. Gilbert taught school and took post-graduate work at Lawrence during his vacations. One entire year was also spent in the University of Kansas and one summer in the University of Chicago.

In the spring of 1887, just shortly before the close of the school year at Mount Morris, Bro. Gilbert met Miss Harriet Yoder, a student from Iowa. When he entered McPherson he met her again. They were married at Holmesville, Nebraska, on Christmas day, 1895.

In March, 1900, Professor Gilbert received a call from Daleville, Virginia, to accept the presidency of the college at that place. In September, 1900, he assumed his duties as President of Daleville College, remaining here three years. From Daleville he moved with his wife and three children, Harry Howard, Walter Pryce, and Mary Marguerite, to Los Angeles, California, where since 1904, he has been instructor of biology in the high school.

Professor Gilbert is one of the elders in the First Church of the Brethren in Los Angeles, having been ordained by this congregation. He has continued his scientific

research as spare time has been afforded. In 1908, in company with Dr. Harry Hager of Chicago, then a student of his, he discovered the La Brea beds in Los Angeles county. These fossils he identified, and upon the basis of this and other work done in other finds in the state, McPherson College, at her 1918 commencement, conferred upon Professor Gilbert the degree Doctor of Science. A short time later Mount Morris College conferred upon him the degree Doctor of Laws.

CHRISTIAN HARADER

Christian Harader was born in Preston county, Virginia, and died near Arkansas City, Kansas, on August 17, 1905, aged 79 years, 11 months, and 29 days. In 1845, he was married to Mary Ann Cupp. Under the preaching of James Quinter he was converted in 1846. His election to the ministry occurred in 1850, in the Salem church, Pennsylvania. In 1856, he moved to Iowa and was the first Brethren minister in Adams county. Under his labors the church at Mount Etna was built up. In 1873 and 1874 he served on the Standing Committee of Annual Conference. He was a member of the committee sent to Missouri to examine J. W. Stein. In 1874, he moved to Barry county, Missouri, locating at Newtonia. Until his removal to Kansas in 1884, he was elder in charge of the Shoal Creek church.

In Kansas he was associated with the Silver Creek church at Arkansas City, of which for some years he was elder in charge. His first wife, the mother of six daughters and three sons, died in 1866. In 1868, he married Sara A., the daughter of Andrew Keethler. Of his children one daughter and one son died while young. Bro. Harader once took a stand with the Progressive Brethren but was later reconciled with the Church of the Brethren. About a year before his death he made a bequest of ten thousand dollars to the General Mission Board. He met his death by over-exertion in his blacksmith shop, where he was setting wagon tires.

HENRY JACOB HARNLY

Henry Jacob Harnly, son of H. H. and Elizabeth Hoerner Harnly, was born on February 23, 1862, at Manheim, Lancaster county, Pennsylvania. The family is of Swiss ancestry and dates in America from 1737.

The subject of this sketch is one of six brothers and

three sisters. He was brought up on the farm and attended the common schools of Pennsylvania and Illinois, to which latter state his parents moved in 1875, locating at Auburn. He spent three months in the Auburn high school and in 1883-1884, attended the academy of Mount Morris College. In 1884-1885, he taught in the public schools of Illinois. In 1885, he attended the New Orleans Cotton Exposition. The fall of 1885 found him a student in the Illinois Wesleyan University, at Bloomington. There he spent three and one-half years, after which he taught another year. Then he returned to the Wesleyan, from which he was graduated in the spring of 1891, with the degree Bachelor of Science. In the spring term of 1889, he had taught in Mount Morris College.

H. J. was determined on doing graduate work and for that purpose secured a scholarship in Harvard University, where he studied (1891-1892) in the departments of biology and physics. He was granted the Bachelor of Arts degree from Harvard in 1892, and the same year the Master of Arts degree from Illinois Wesleyan. In 1900, with the dissertation "Are the Darwinian Theories a Sufficient Explanation of Life?", he secured the Doctor's degree from Illinois Wesleyan.

Since the fall of 1892, Professor Harnly has been one of the pillars of McPherson College. He has always retained the enthusiasm and vim with which he entered the institution as a young man to head the science department. He has staid by the college through every vicissitude and has cherished an optimism that has known no defeats. In 1910-1911, for the first time, he permitted himself to enjoy a leave of absence, spending that year in study as a visitor in Leland Stanford University and pursuing courses under such men as Jordan, Kellogg, Heath, Price, and Jenkins. Returning to the college, he has served continuously until 1920, when he was granted a year's leave for foreign travel.

Professor Harnly has been unusually active aside from the routine of classroom work. In his earlier years he engaged much in summer institute work. He has also instructed in Bible institutes, both at the college and elsewhere. For a few years he was identified with the work of the Kansas State Geological Survey. Since 1893, he has served almost continuously as a trustee of McPherson Col-

lege, much of that time as secretary of the board. He has traveled considerably and has been in every state of the union except Rhode Island, Delaware, North Dakota, South Dakota, Montana, and Arkansas.

On December 26, 1887, in the Sugar Creek church, Illinois, Professor Harnly was baptized into the Church of the Brethren. He has always been a staunch believer in her doctrines and has defended them with scholarly ability. He often lectures on religious subjects and for years has been a teacher in the Sunday School.

On July 8, 1892, not long before coming to McPherson, Professor Harnly took for his bride Miss Sarah Witmore, daughter of Elder Jacob Witmore. They were married in New York City, T. T. Myers performing the ceremony. There are four children in the family, two sons and two daughters.

Professor Harnly's ability has been recognized by educators everywhere. He is a life member of the Kansas Academy of Science, a member of the American Association for the Advancement of Science, and a member of the Genetic Society.

In 1920-1921, Professor Harnly, along with J. J. Yoder made a world tour, visiting the Brethren missions and studying foreign conditions in general.

JOSHUA POTTER HARSHBARGER

Joshua Potter Harshbarger, third son of Budd and Martha Harshbarger, was born at McAllarey's Fort, Huntingdon county, Pennsylvania, on May 5, 1854. He received a common school education along with several terms in Juniata and McPherson Colleges. He was baptized by Abram Myers in 1872, in the Spring Run church, Mifflin county, Pennsylvania. On March 4, 1876, he was united in marriage with Mary S. Van Dyke, oldest daughter of Elder Archy Van Dyke. To this union was born one daughter, Laura Esther, now the wife of Professor B. S. Haugh, of La Verne College.

In 1879, the Harshbargers emigrated to Beatrice, Nebraska, then a sparsely settled community. There they became pioneers in Sunday School work. In October, 1886, in company with Elder Henry Brubaker, they removed to Gainesville, Texas, to do mission work. On February 12, 1887, in the Williams Creek church, Texas, Bro. Harsh-

barger was called to the ministry. In June, 1887, the family crossed the Indian Territory by private conveyance to take up church work in Western Kansas. On the trip they encountered swollen streams, washed out bridges, and roving red men. Their destination was Friend, Kansas, a place which they reached in July.

In July, 1887, the Harshbargers, with others, became charter members of the Prairie View church, which was organized in Scott county. The following spring, Bro. Harshbarger was advanced to the second degree of the ministry. By another year the officials of the congregation were all gone and the burden of the work rested on our brother. These were years of destitution in Western Kansas and Bro. Harshbarger and family bore the trials of the frontier with cheery hearts. Often the sod-house congregation to which the minister preached had neither shoes nor coats sufficient to go around. Aid sometimes came from eastern congregations. Says Bro. Harshbarger: "Several times when pressed sorely for the necessities of life and feeling surely we would be obliged to leave the field, we would find money under our plates as we would dine at the homes of the community."

In March, 1893, the District Mission Board of Southwestern Kansas and Southeastern Colorado, requested Bro. Harshbarger to take charge of the Old Folks' Home at Booth (now Darlow), Kansas, and also to do some preaching. Thus, after serving Prairie View for seven years, Bro. Harshbarger removed to Booth and entered upon a two-year term of superintendency. In March, 1895, at the solicitation of the Booth church and the General Mission Board, he started the mission work in the city of Hutchinson. This work was carried on with but scant support and at a great sacrifice to Bro. Harshbarger and family.

In 1898, the Harshbargers located at McPherson. The same year, on May 21, along with A. C. Wieand and C. E. Arnold, Bro. Harshbarger was ordained to the eldership. He also began preaching for the East McPherson church. For eleven years he served as minister and elder at the East church. In 1913, Bro. and Sister Harshbarger accompanied Professor and Mrs. Haugh to La Verne, California, where they now reside.

ZACCHEUS HENRICKS

Zaccheus Henricks was born on July 10, 1840, in Sandusky county, Ohio. He was the son of Daniel and Saloma Henricks, both of whom were members of the Church of the Brethren. He saw service in the Civil War. On June 20, 1863, in his native state and county, he was united in marriage with Rebecca Grant. To this union were born four sons and one daughter. In 1864, the family moved to Constantine, St. Joseph county, Michigan, moving again, however, in 1869, to Caldwell county, Missouri. In 1873, the parents were baptized into the Church of the Brethren in the Log Creek congregation. Brother Henricks was elected to the ministry in this congregation in September, 1875, was advanced in October, 1877, and was ordained to the eldership in August, 1881. While living in Missouri, he worked at the carpenter's trade.

His companion dying in 1886, Elder Henricks went to Western Kansas. While stopping for a short time in Haskell county it became known that he was a minister and he was pressed with many calls for preaching. He finally settled in Grant county, where he resided for about nine years. While living here he devoted almost all his time to frontier mission work. This work extended over into Colorado and called for great sacrifice. Some of his frontier work was done in conjunction with Elder George E. Studebaker. Brother Henricks has been for some years in the National Home for Soldiers, near Satell, California.

JAMES EDWARD HILKEY

James Edward Hilkey, born on November 27, 1831, was the son of John and Nancy Bailey Hilkey, of the Greenland congregation in Hardy county, Virginia. It was in this church that James accepted Christ in baptism on October 14, 1854, and here also that he was called to the ministry, the date of his election probably being 1856. In 1855, he was united in marriage to Hannah Clark, daughter of Thomas Clark, who was often a preaching companion of Elder John Kline.

In 1864, with his family, Brother Hilkey accompanied the T. D. Lyon family to Hudson, Illinois, where he remained until the spring of 1865, when he removed to Kansas, locating south of Lawrence in the Washington Creek congregation. He immediately became active in the work

and, in 1868, was ordained to the eldership by Elder John Bowers. Churches far and near called for his services. At different times he was elder in charge of the following churches: Wade Branch, Washington Creek, Cottonwood, and Pleasant Grove. Brother Hilkey spent much time in visiting churches and mission points and in doing committee work for his district. His patience and good judgment were admirable. He served on the Standing Committee of Annual Conference in 1887.

Brother Hilkey was perhaps the first one to suggest the practicability of establishing the Mutual Aid Association, an insurance organization of the Church of the Brethren, with headquarters in the Northeastern District of Kansas. In 1888, he moved to Osage county, where he made his home with his son, Adam. When the Overbrook church was organized, in 1907, he was one of the charter members. His declining years were spent quietly and patiently, and when the end came on April 18, 1916, he was indeed at "the bound of man's appointed years." His body lies in the Valley Brook cemetery, near Overbrook.

WILLIAM B. HIMES

William B. Himes, son of George and Catherine Himes, was born in York county, Pennsylvania, on December 23, 1838. He received but little education and after becoming a minister was compelled to learn to read in order to expound the Scriptures. For three years he served as a soldier in the Union army. In 1865, he chose as his companion Rachel Webbert, of Milltown (now Huntsdale), Pennsylvania. On January 1, 1868, both he and his wife united with the Church of the Brethren in the Upper Cumberland congregation. In 1872, he removed to Kansas, settling in Russell county, where he took a claim and lived continuously for thirty-six years. In the summer or fall of 1876, he was elected to the ministry in the North Solomon congregation. On May 8, 1897, the Dorrance congregation ordained him to the full ministry. For some time he had charge of this congregation. He passed away at Quinter, Kansas, on October 2, 1913. Of his seven children, two sons preceded him and two sons and three daughters survived. Two sons and one daughter became members of the Church of the Brethren.

SIDNEY HODGDEN

Sidney Hodgden was born in Delaware county, Ohio, on March 3, 1831, and died on March 8, 1902. He was united in marriage with Catherine Davy, daughter of Elder Henry D. Davy, on February 2, 1854. This union was blessed with four children, only one of whom, Elder Dorsey Hodgden, of Dayton, Ohio, survives. Brother Hodgden was received into the Church of the Brethren in the Delaware congregation, Ohio, on July 5, 1856. He was called to the ministry in 1870, near Springfield, Missouri. In 1872, he located in Neosho county, Kansas. This country was then new and many calls came in from small groups of members here and there. At one time Elder Hodgden had charge of five churches scattered over southeastern Kansas. He was always greatly concerned in the welfare of these churches. In 1873, when the District Conference was held in Douglas county, Bro. Hodgden, being limited in money and the teams being busy in the field, walked the entire distance of one hundred and sixty miles to the place of meeting. Although of limited education, he was a constant student of the Word and by virtue of being a clear, logical reasoner, was considered above the average of the ministers of his day. As an evangelist he was successful. He served on the Standing Committee of the Annual Conference three times, in 1884, 1893, and 1897. The General Mission Board sent him to do mission work in Arkansas and Idaho. Elder Hodgden died near Galesburg, Kansas, on the day above stated. The funeral discourse was preached by Elder E. M. Wolfe to a large audience, in the church which Elder Hodgden had reared with his own hands.

ISAAC L. HOOVER

Isaac L. Hoover, son of Isaac B. and Mary Ann Hoover, was born on March 19, 1859, in the bounds of the Washington Creek church, Douglas county, Kansas. His parents both died of the cholera the latter part of August, 1866. The father was one of the first deacons elected by the Brethren in Kansas, his election occurring in the Washington Creek church at the time of organization in 1859. Young Isaac, after the death of his parents, was taken into the godly home of Deacon John C. Metsker, where he grew to manhood's estate.

Isaac's education was received in the common schools.

He never had the opportunity to satisfy his longing for higher education. On December 14, 1879, he was united in marriage with Miss Mary Elizabeth Stutsman, Elder Joseph Michael performing the ceremony at the home of the bride's parents. To this union have been born nine sons and two daughters, all of whom are living (1921).

With his wife, I. L. united with the Church of the Brethren and was baptized on October 25, 1880. On November 1, 1885, he was chosen deacon and on April 9, 1889, was elected to the ministry in the Washington Creek church. He was advanced on May 7, 1892. He was later (July 13, 1895) ordained to the eldership in the same congregation.

Brother Hoover has served the church in many capacities. He was moderator of the first Sunday School convention held by the Brethren in Northeastern Kansas. This convention was held in Meriden in 1898. He served on the Mission Board of this district twenty-three consecutive years. He was a member of the Standing Committee of the Annual Conference in 1901 and 1905. In 1917, he was a member of the Committee of Arrangements for the Wichita Conference.

Brother Hoover is an ardent advocate of the temperance movement. For many years he was chairman of the Temperance Committee of his district. He is also a member of the Anti-Saloon League of America. For some years he has been president of the Mutual Aid Association of the Church of the Brethren. This insurance organization, under his management, has enjoyed a substantial growth. Brother Hoover retired from the farm a few years ago and lived in Overbrook until the spring of 1918, when he returned to the pursuit of tilling the soil on his farm near the village of Lone Star, southwest of Lawrence.

CHRISTIAN HOPE

Christian Hope, son of Lars Christian and Anna Hope, was born of Lutheran parentage, in Fyne, Denmark, on December 7, 1844. He received a good education, the father intending that he should enter the ministry. Due, however, to the opposition of the mother, Christian learned the trade of harness-making.

Christian was an earnest seeker in religion. The practice of immersion drew him to the Baptist church, but he soon withdrew from that communion. The writing

of some tracts brought persecution and imprisonment. To escape imprisonment he came to America in 1870, settling in Ames, Iowa.

On October 6, 1871, Christian was united in marriage with Mary Nielson at Store City, Iowa. Three sons and nine daughters were born to this union. In 1872, the Hopes moved to Clinton, Iowa. Here Christian joined the English Baptists but this brought no satisfaction. Chancing to find a newspaper reference to the Tunkers he wrote to various cities to ascertain the whereabouts of a people with whose principles he was so much impressed. While pastor of a Swedish Baptist church in Rock Island, Illinois, he got in touch with Elder George D. Zollers, who on October 25, 1874, baptized him and two others.

On November 12, 1875, at a meeting held in the Cherry Grove congregation in Northern Illinois, Bro. Hope was elected to the ministry. The vote was unanimous. On the same day Enoch Eby and Daniel Fry were selected to go as missionaries to Denmark and the Hopes were to go along to act as interpreters and helpers. Plans changed, however, and the Hopes alone went to Denmark, arriving in that country in the spring of 1876. A total of ten converts were secured in two years. In 1877, brethren Eby and Fry went to Denmark and helped organize a Brethren church. Bro. Hope was then advanced to the second degree of the ministry. On November 18, 1877, while still in Denmark, he was ordained to the eldership by Elders Eby and Fry.

After ten years of faithful and effective service, Bro. and Sister Hope returned to America, arriving on August 11, 1886. A popular subscription among the Brethren bought them a farm near Herington, Kansas. In 1891-1892, Bro. Hope and D. L. Miller and wife visited Scandinavia and organized the church work. In 1895, Bro. Hope again visited Denmark. In 1898, he made his final trip. Between these trips he made many journeys among his fellow-countrymen in America in order to preach the Gospel to them. He served on the standing committee of Annual Conferences in the years 1889, 1890, 1896, and 1899.

Bro. Hope was an unusual man. Humility, unselfish-

ness, optimism, and an abiding confidence in God, were outstanding traits of his personality. As a preacher he was effective. A thorough knowledge of the Bible and a native endowment of ready speech made him a power in the pulpit.

On returning, in 1899, from a missionary trip to Texas, he succumbed to disease and passed away suddenly on July 31, 1899. His resting place is in the cemetery at Herington, Kansas.

LEONARD HUBER

Leonard Huber was born on November 6, 1819, in Bavaria, Germany. After a preparatory training he completed his course in a gymnasium, later spending seven years studying philosophy, philology, and law in the University of Munich. One of his teachers was the renowned Professor Döllinger. Leaving the University he practised law a year or more, but finding it distasteful he returned to Munich to study philology and Oriental languages. After spending fifteen years in the University he came to America. This was in 1854. For forty years thereafter he pursued the occupation of teaching, serving in the following institutions: University of Wooster, Ohio, Ashland College, Ohio, and McPherson College, Kansas. His linguistic accomplishments covered a wide range, — German, French, Latin, Greek, Italian, and Anglo-Saxon. These he taught, but had equal mastery of the Hebrew and other tongues. Many eminent scholars, including college presidents, consulted him on various points. Upon the death of his wife, in 1896, he gave up teaching and gave his whole time to completing his "Notes on the New Testament." While laboring on the pages of this work he became an invalid. Reared a Lutheran, he early became dissatisfied with that faith. Coming in contact with the Brethren at Ashland College he decided to make a change of church relationship, making a public statement of his reasons in the college chapel. President Sharp baptized him near Ashland on Easter Sunday, 1879.

Professor Huber's term of service in McPherson College extended from 1888 to 1894. He died on September

1, 1898, at the home of one of his sons at North Branch, Minnesota. Professor Sharp, one of his most intimate colleagues, thus characterized him: "Of scrupulous honesty, liberal thought, abiding faith in both God and humanity, and abounding in charity---One of the foremost scholars that ever united with our church, and one of the purest lives we ever knew."

JOHN HUMBARGAR

John Humbargar, son of Jacob and Elizabeth Snyder Humbargar, was born in Richland county, Ohio, on October 10, 1833, and died at Navarre, Kansas, on May 31, 1915.

In 1854, at Tipton, Iowa, he was united in marriage with Barbara Diltz. To this union were born twelve children, four of whom preceded him in death. His wife died on July 6, 1891. Two years later he married Hannah Berkebile.

In his youth, Brother Humbargar belonged to the Methodist church, but about the time of his first marriage he united with the Brethren. In 1859, with his wife and three children, he moved to Ottawa county, Kansas, making the trip with an ox team. After living in Ottawa county two years, they moved to a farm about two and one-half miles southeast of Abilene. With the exception of five years spent in Nebraska, he lived in Kansas the remainder of his days.

At his log-house in 1869, the Abilene church was organized. It was either on that occasion or in 1872, that he was elected to the ministry. In those days Jonas DeHaven was the only Brethren minister in this part of the state. It was Brother DeHaven who first suggested to Bro. Humbargar that the latter was destined to be called to higher work than the carpenter's trade which he was then following. In 1873, Bro. Humbargar was advanced to the second degree of the ministry. His ordination occurred soon afterwards. (June, 1874.)

Brother Humbargar labored in the ministry for nearly half a century. The early Abilene church covered so much territory that he was compelled to travel over much of Dickinson, Marion, Ottawa, and Saline counties to visit

the members. He was elder in charge of the congregation until he felt unable to bear the burden.

Brother Humbargar was a firm believer in the church and in her doctrines. He often left his work at home to attend to the duties pertaining to the ministry. In his death the church lost a faithful worker and the neighborhood a loyal citizen and benefactor. He lies sleeping in the Navarre cemetery.

ANDREW HUTCHISON

Andrew Hutchison, son of Samuel J. and Cynthia Hutchison, was born near Peterstown, Monroe county, West Virginia, on January 15, 1836. Not much is known of his ancestry, but his grandparents came from Scotland. His mother could not write her name at marriage. School facilities were so meager that Andrew received only six months' schooling.

At the age of eighteen Andrew was thrown from a horse and injured internally, from which injury he never wholly recovered. This was the turning-point of his life work. It was in his nineteenth year that he entered school with his spelling book and first reader in hand.

He united with the Brethren on December 19, 1858, and was called to the ministry in what is now the Spruce Run congregation, West Virginia, on October 20, 1860. He was ordained to the eldership in September, 1870. On August 31, 1862, he took for his wife Mary Crumpacker of Montgomery county, Virginia, who became the mother of eight children, three of whom died in infancy, and one of whom is the wife of Dr. S. J. Miller, former President of LaVerne College. Sister Hutchison passed away on December 17, 1916.

Bro. Hutchison's faith was severely tested during the Civil War. At one time he was ordered to go into the Confederate army. On his way to get a physician for a sick man he came in contact with the commander of a division of the army, who commanded him at once to join the army or be shot within five minutes. He pled with the general, stating that he was a minister of the Gospel and also an invalid. Thereat he received from the officer a cursing and an order was given for three men to come forward and shoot him if he did not comply within the

time. The men lined up and aimed. At this critical juncture a wagon master grabbed the officer by the throat and demanded that he countermand his order. After the officer had received a rather thorough shaking he ordered the guns down and Bro. Hutchison was allowed to go in peace.

In October, 1878, the Hutchison family moved to Centerville, Missouri, where they resided until 1890, when they moved to McPherson, Kansas, where they resided until 1913. They then went to live with the family of Dr. Miller in California.

Bro. Hutchison has one of the longest evangelistic records in the Church of the Brethren. He has preached in practically every part of the Brotherhood. His vacations have been few and of short duration. Many, especially the older churches of Kansas, have engaged him for special services.

Five times Bro. Hutchison has served on the Standing Committee of the Annual Conference, viz., in the years 1879, 1881, 1882, 1890, and 1898. His figure has long been one of the most familiar and patriarchal at the Annual Conference, which gathering it is his great delight to attend.

JOHN IKENBERRY

John Ikenberry, son of Samuel and Lydia Flory Ikenberry, was born in Franklin county, Virginia, on January 15, 1836. He grew up on the farm. At the age of eighteen he was baptized into the Church of the Brethren. On March 6, 1856, he married Susan Boitnott. He was soon called to the deacon's office and served in that capacity for a number of years.

In 1867, Bro. Ikenberry and family moved to Iowa and settled in the Indian Creek congregation, where in the fall of the same year, he was called to the ministry. In 1871, a move was made to Dodge county, Nebraska, near Great Bend, where his membership was placed in the Bell Creek congregation, thirty miles to the east. This congregation had only one other minister and Bro. Ikenberry often rode thirty miles on horseback to fill appointments. Bell Creek church ordained him to the eldership. He often crossed the Platte river on a skiff in his efforts to preach for the scattered members.

In 1886, he, with five other families, moved to Quinter, Kansas. Rapid immigration made possible the organization of a church at Quinter that same year. Bro. Ikenberry became the first elder and served for six years. In 1891, he served on the Standing Committee of Annual Conference. He did much traveling about the district on various church work, receiving no compensation therefor. In 1892, because of "hard times," he returned to Nebraska, locating in the Bethel congregation, where he lived seven years.

Returning to Quinter in the spring of 1899, he was given the oversight of the church until old age and failing eyesight impelled him to resign. For a number of years he was a patient sufferer from cancer. This, together with his blindness, made him anxious to go to his reward. He departed this life on October 8, 1910.

ALENDER IVES

Alender Ives, usually known as Allen Ives, was born at Lafayette, Indiana, on February 15, 1828. His father was drowned when the boy was five years old. The mother was forced to place the boy among strangers. He had but little chance to secure an education. On November 2, 1848, he was united in marriage with Mary Deeter of Covington, Ohio. To this union were born twelve children, of whom five were living at the time of Bro. Ives' demise.

At the age of twenty-two, at Newton, Ohio, Allen Ives accepted Christ as his Savior. At the age of twenty-five he was elected a deacon in the church. After serving acceptably in that office for three years he was called to the ministry by the church at Marshalltown, Iowa.

In the spring of 1871, Bro. Ives and wife came with two other families and settled where the town of Burr Oak now is. He straightway took up the work of the ministry with zeal and preached extensively in northern Kansas. His companion preacher in these early days was James L. Switzer. Together they organized the churches of Belleville, Burr Oak, North Solomon, South Solomon, and White Rock. Their united work extended over a period of thirteen years. He was ordained in the Burr Oak church on June 20, 1874, by John Forney and Samuel

C. Stump. Although not a fluent speaker, yet he impressed one as a man who was deeply in earnest and as one who believed what he was saying. His home was the shelter for hundreds of people. It was a veritable "free hotel." His last years, marked by financial losses, physical debility, etc., brought no murmur from his lips.

Moving to Washington state in 1895, he became the father of the Centralia church. In 1880, he had preached the first sermon ever preached in that state by a minister of the Church of the Brethren. He was also one of the first to preach in Oregon. His declining years were spent at Centralia with his children. He passed away on July 17, 1911.

Allen Ives will always be remembered as one of the most typical of the pioneer Brethren in Kansas. His large part in dispensing aid to the needy in the "grasshopper year" is noted elsewhere in this book. He was a man of gentle and yielding nature and would allow himself to be wronged rather than defend himself. This probably accounts for the loss of his property. His life was simply "Job's case in the present century."

ELEAZAR EDWARD JOHN

Eleazar Edward John, the oldest of a family of eight children, is the son of John and Mary J. McDonald John — the parents of Scotch-Irish-Welsh lineage. He was born near McDonald's Mill in Roanoke county, Virginia, on August 3, 1856. He spent his boyhood days near the headwaters of the north fork of the Roanoke river. His father was a blacksmith as was also his grandfather, and in his later teens he also learned that trade, which he followed for thirty-three years. There were few opportunities for an education. At the age of fourteen, E. E. John helped build the first public school building erected in his community. Later he attended this school for fifteen months, all of the formal schooling which he received. This school house, built of logs, is still standing. Later, E. E. assisted in the erection of the Johnsville Brethren church.

In the winter of 1880, in the Johnsville congregation, under the Gospel preaching of Elder B. F. Moomaw, of sacred memory, E. E. united with the Brethren, baptism

being administered by Eld. D. C. Moomaw. On April 24, 1893, Bro. John was united in marriage with Miss Sarah Margaret Coon, daughter of Patterson and Nancy Barnhart Coon of Cave Spring, Virginia, six miles from Salem. To this union have been born six children: Dewey E. (1884), Frank P. (1885), Nancy M., (1887), Griffith M. (1889), Olen J. (1894), and Arminta Ruth (1899). Frank P. was called to the ministry while a student at McPherson College. His untimely death from the dread disease of tuberculosis occurred on July 25, 1911. Griffith M. is in government service in the Philippine Islands.

In October, 1883, the Johnsville congregation called Bro. John to the ministry. The same congregation advanced him in 1884. In 1885, he superintended the first Sunday School ever organized in his congregation. In March, 1887, he moved to Cave Spring, Virginia, and from there, in October, 1889, to the Mineral Creek church at Leeton, Missouri.

The years spent at Leeton were busy ones for Bro. John. Six days a week were spent at the forge, except when a call came to preach a funeral sermon or perform a marriage ceremony, or when necessity arose of making an early start for one of his two outpost appointments, one of which meant a twenty mile ride on horseback and the other thirty. He also "took his turn" with the local ministers at Mineral Creek. On August 17, 1893, this congregation ordained him to the eldership. In 1902 and 1908, he represented Middle Missouri on the Standing Committee of Annual Conference.

In March, 1909, Bro. John moved with his family to McPherson, Kansas. In December of the same year he succeeded E. D. Root as superintendent of the Child Rescue Work of Kansas. In this position he has been ever since, traveling all over the state and extending a helping hand to scores of unfortunate children and placing them in homes qualified to give them the proper Christian training.

On January 2, 1911, Bro. John succeeded I. S. Brubaker as elder in charge of the McPherson church. He is still (1921) serving as elder, and occasionally happens to be home opportunely to deliver a forceful address to a con-

gregation of appreciative members, many of whom are students of the college. For several years Bro. John has been treasurer of the Child Rescue Committee of the Church of the Brethren.

WILLIAM JOHNSON

William Johnson was born on November 13, 1835, near Masontown, Fayette county, Pennsylvania. He is the son of Peter and Barbara Hunsaker Johnson. The Johnsons were of Scotch-Irish descent. William's great grandfather was left an orphan at the age of two years, his parents having both died on the ship on their way to America. Barbara Hunsaker was the daughter of Nicholas Hunsaker, who was a brother-in-law to Elder George Wolfe. Peter Johnson, the father of the subject of this sketch, was born in Rockingham county, Virginia, on June 20, 1802. He, however, removed to Pennsylvania and operated a saw-mill on Jacob's Creek about two miles from the Monongahela river, in Fayette county.

Nothing unusual can be said of the boyhood of William Johnson. He worked on the farm and went to school when there was no farm work to do. He attended school at Dogwood Hollow when James Quinter was the teacher, making fair progress in his studies. In the winter of 1847, he parched corn which was ground and sent to the needy in Ireland. In 1849, his father built a foundry and the lad learned the moulding trade. The foundry turned out plows, stoves, cane mills, pots, kettles, etc.

On December 5, 1861, William was united in marriage with Rebecca DeBolt, daughter of John DeBolt, of French descent and a deacon in the Church of the Brethren. Deacon DeBolt often accompanied James Quinter as evangelistic singer. Rebecca Johnson was baptized on July 2, 1865; William, on July 30, 1865. The latter was elected to the ministry in the Georges Creek congregation, Pa., on May 12, 1872. On September 2, 1874, he was advanced in office by the same congregation. He followed the carpenter's trade during the week and preached on Sundays. It was while he lived in the Sugar Creek congregation in Ohio that the division of 1881 occurred, but that congregation lost no members. In 1884, Bro. John-

son was ordained to the eldership in the Sugar Creek church.

Elder Johnson moved with his family to Kansas in 1885, settling at Conway Springs. While living here he did considerable preaching and also worked at his trade. He built the church at Conway Springs in 1886. In 1890, he moved to Wichita and started the mission work of the Brethren in that city. The work made good progress. Bro. Johnson was elder in charge at Wichita from 1890 to 1903. In 1898, he helped build the upper story of Sharp Administration Building at McPherson College. In 1906, he helped erect the Carnegie Library at that institution. Elder Johnson and wife are spending their declining years in Wichita.

All of Elder Johnson's eight children are yet (1921) living. Four of them are in the city of Wichita. Two of them are graduates of McPherson College.

JESSE EDWIN JONES

Jesse Edwin Jones was born on January 12, 1872, at Grundy Center, Iowa. He was the eighth in a family of nine children, three of whom died in infancy. His father, Thomas J. Jones, was a deacon in the Church of the Brethren for many years. His mother's maiden name was Mary A. Hart. For several years J. Edwin worked on the farm, helping support his parents and earning money to attend Mount Morris College. He spent two years in Mount Morris, finishing the commercial course in June, 1892. For several months thereafter he was a stenographer in Chicago.

J. Edwin united with the Church of the Brethren at Mount Morris during a revival held by President J. G. Royer. He was called to the ministry at Grundy Center, Iowa, on April 4, 1896. He served very acceptably in this office in the Grundy Center and Ivester congregations. He preached without remuneration and did not lay up this world's goods. His ordination occurred in December, 1906.

On September 12, 1894, Bro. Jones was united in marriage with Miss Etta Maria Strickler of Grundy Center, Iowa. To this union were born three sons and one daughter: J. Estel, Galen, Salome, and Oliver. Estel and

Galen are both graduates of McPherson College. They were both called to the ministry by the McPherson church on April 19, 1915.

In 1908, Bro. Jones received a call from the Mission Board of Southwestern Kansas and Southeastern Colorado to take up the work of the Larned Mission. On December 9, of that year the family arrived at Larned. Since there was no church building available services were held in the home of the pastor for about a year. Early in 1909, work was begun on a substantial brick church building on East Seventh Street. There were nineteen members in the city when Bro. Jones took charge. The work prospered and twenty-eight were added to the fold. In 1914, Bro. Jones was called by the Mission Board to take charge of the work in Wichita. Here he did valiant service until called from his labors.

While in Kansas, Bro. Jones made himself one of the most sought after men in the district. At various times from 1908 to 1916, he was elder in charge of the churches of Larned City, Salem, Conway Springs, and the East and West Wichita congregations. At District Conference he was always a conspicuous figure, several times being an officer. In 1916, he represented his district on the Standing Committee of the Annual Conference which met at Winona Lake, Indiana.

Bro. Jones was very much interested in McPherson College. He was a faithful attendant at the annual Bible Institutes. In 1913, when the Board of Trustees was enlarged and the church took active control of the school, he was chosen trustee at large from his district. From the first he was an aggressive member of the Board. He was a natural student. While pastor at Larned he took two Bible correspondence courses and always attempted to supplement his lack of college training by careful study.

But disease had fastened itself upon him, and on November 6, 1916, as the result of an operation and at the end of six weeks of suffering, he passed away into the Great Beyond, sincerely mourned by a host of friends. On November 8, the funeral services were held in Wichita. Dr. A. J. Culler, pastor of the McPherson church,

preached the sermon and President Kurtz of McPherson College and Rev. Kitch of Grace Methodist Church of Wichita, spoke fitting words of appreciation of the life and work of the deceased. The loss of Elder Jones was indeed a heavy one for the Brethren of the District and of the whole state.

MICHAEL KELLER

Michael Keller is a native of Pennsylvania. He was born on September 14, 1850, near St. Thomas, Franklin county. He is the son of George and Elizabeth Sollenberger Keller, well-to-do and highly respected citizens of that part of the state. The toil incident to farmer life prevented the lad's securing more than the ordinary common school education, a fact which he deeply regrets. When Michael was five years of age his father died and he was sent to live with his Grandfather Sollenberger, a good loyal member of the Church of the Brethren, with whom he staid until the spring of 1866, when he returned to his mother and removed with her to New Enterprise, Pennsylvania. On August 29, 1869, he was baptized into the Church of the Brethren by Elder S. A. Moore.

On November 2, 1875, Bro. Keller was united in marriage with Miss Elizabeth Clapper, daughter of the late Elder Henry Clapper of Yellow Creek, Pennsylvania. To this union have been born one daughter and two sons. The youngest son passed away in infancy. In the spring of 1880, the Kellers moved to Yellow Creek, where on the third of May, of the same year, Bro. Keller was called to the office of deacon. In the spring of 1885, another move was made, this time to Washburn, Illinois. This was a mission point within the bounds of the Oak Grove congregation.

Bro. Keller and wife came to Kansas in the spring of 1886, settling near Great Bend in Barton county. On February 1, 1887, he was called to the ministry in the Walnut Valley church. On April 28, 1888, he was advanced to the second degree of the ministry by the same church. His ordination at Walnut Valley took place on October 26, 1891, Elders Daniel Vaniman and Enoch Eby having the work in charge.

Bro. Keller has truly magnified his ministry. He has been kept busy with the work of the Kingdom. He had attended up to 1919, twenty-nine Annual Conferences. Five times (1898, 1902, 1907, 1909, and 1912) he has served on the Standing Committee at the Annual Conference. In 1898, Annual Conference appointed him a member of the school visiting committee, and thus he was one of the three annual visitors of McPherson College. In 1908, the appointment of the General Educational Board terminated the duties of the Conference visitors. The District Conference would not seem natural without the presence of Elder Keller. His usefulness has been repeatedly recognized by that gathering and he has served on various committees. He has held a number of revival meetings. He is much interested in Bible study and is a regular attendant with his wife at the Bible Institutes of McPherson College.

Bro. Keller's experience as an elder has been varied. At different times he has been in charge of the following congregations: Walnut Valley, Eden Valley, East McPherson, Peabody, Salem, Kansas Center, Prowers (Colo.), Prairie View, Garden City, and Larned. He is now living at Larned and is identified with the Larned rural church.

WILLIAM AMOS KINZIE

William Amos Kinzie is the son of James T. and Elizabeth Henrietta Fishburn Kinzie. James T. Kinzie was born in Roanoke county, Virginia, on January 29, 1843. Early in life he united with the Brethren and served as a deacon for many years. In the fall of 1859, he ventured to leave the hills of the Old Dominion and located on the plains of Kansas, settling near Lawrence, in Douglas county. He married Miss Fishburn, formerly of Botetourt county, Virginia, on January 9, 1873, she being his second wife.

The subject of this sketch was born on November 30, 1873. The mother, however, was stricken with typhoid fever and passed away on November 6, 1874, leaving the eleven months old child to the care of his Grandmother Fishburn until April 6, 1876, when Mary C. Kinzie became his step-mother.

As W. A. grew older he spent the summer months working on the farm and the winters in attending the country school. In the fall of 1891, he enrolled in McPherson College. It was during a meeting held in the college chapel by Andrew Hutchison, that he accepted Christ, baptism being administered by A. W. Vaniman (November 6, 1891). The call of the farm and the open country did not permit the taking of more school work at this time. Feeling that he "knew enough to farm", W. A. returned to till the soil in Douglas county.

On December 20, 1893, Bro. Kinzie was united in marriage with Miss Christena Maud Bond of Douglas county, and in the spring of 1894, they settled on the old homestead in the Washington Creek community. Three sons and one daughter have blessed this union. Roy is a graduate of the academy of McPherson College and has taught. Archie is a farmer, and Lila and Earl are still in school.

Bro. Kinzie was elected deacon in the Washington Creek church on June 2, 1902. On March 12, 1904, he was called to the ministry. On December 17, 1904, he was advanced in office. His ordination took place on December 12, 1908. For several years he was elder in charge of the Washington Creek congregation, serving until December, 1915. His home community never failed to express its appreciation for his ministerial work.

Bro. Kinzie has served the church in various capacities. For eight years he was clerk of the District of Northeastern Kansas. He was Sunday School Secretary in 1917. He represented that district on the Standing Committee of Annual Conference in 1915. He served the Newton church (city) as its first elder. From 1912 to 1916, he was one of the trustees of McPherson College. The demands for evangelistic meetings have come thick and fast to Bro. Kinzie and his talent has found pleasurable expression in winning souls for the Kingdom. He has had a high degree of success as an evangelist.

In the fall of 1911, Bro. Kinzie reëntered McPherson College, and with some interruptions pursued his studies, chiefly in the Bible, until May, 1918, when he was graduated with the degree Bachelor of Sacred Literature. On

April 1, 1918, while still in school, he accepted a call from the Salem church at Nickerson, Kansas, and entered upon the pastorate, moving to the parsonage at that place on May 20. He served the church both as pastor and elder. His pastorship has been signalized by additions to the membership and by the completion of a fine \$30,000 church.

DANIEL WEBSTER KURTZ

Daniel Webster Kurtz is the son of Elder John and Mary Bollinger Kurtz. The father was born in Lebanon county, Pennsylvania, in 1831, emigrated to Ohio in 1854, and was for many years elder of the East Nimishillen church. He passed to his reward in 1901. The mother was born in Stark county, Ohio. She survived until just a few years ago. Her four brothers were ministers or school teachers.

Daniel Webster Kurtz was born on October 9, 1879, in Stark county, Ohio, where he spent his youth on his father's farm, attended the district school, and became indoctrinated in those simple principles of the faith of which he was later to become so able an exponent. He is the youngest of a large family of children. He entered the church thru baptism administered by his father on May 5, 1899.

Brother Kurtz has had an educational career which finds few if any parallels in the Church of the Brethren. In 1897, he attended Ohio Northern University, following this by four years study in Mount Union College, Ohio. Later he entered Juniata College, where in 1905, he finished the college course with the degree Bachelor of Arts. Immediately he became recognized as one of Juniata's most distinguished sons. Starting forthwith upon graduate work he matriculated at Yale University, where he made an unusual record as a student, both in the school of Arts and in that of Divinity. In 1908, Yale gave him the A. M. degree and also the B. D., adding a year's fellowship for foreign travel. While at Yale he won prizes repeatedly, and by this means and by preaching he managed to complete his courses.

The Yale fellowship took him to Germany, where he spent the years 1908 and 1909, in the universities of Leip-

zig, Berlin, and Marburg, studying Philosophy and Theology. His mastery of the German language was marvelous and enabled him to bring back information relative to the Fatherland which was to prove helpful to him in later years on the lecture platform. In 1910-1911, he studied in the University of Pennsylvania. In 1911, his alma mater, Juniata College, conferred upon him the degree Doctor of Divinity.

Doctor Kurtz has traveled extensively abroad. In 1908-1909, he toured Germany, Switzerland, Italy, Belgium, France, Holland, England, and Scotland. In 1913, in addition to attending the World's Sunday School Convention at Zurich, he, with his wife, spent some time in Algeria, Egypt, Palestine, Damascus, North Syria, Asia Minor, Turkey, Greece, and all the European countries covered in the first trip.

Doctor Kurtz is a ready writer as well as a most eloquent lecturer. In 1911, he wrote "Outlines of the Fundamental Doctrines of Faith." This book had a deservedly large sale. In 1914, his "Nineteen Centuries of the Christian Church" appeared. In 1918, the Sunday School Board of the Church of the Brethren published a work on doctrine to which Dr. Kurtz contributed a part. He has refused many high salaried positions with educational institutions, chautauquas, lyceum bureaus, etc., where his gift as a public speaker has made his services sought after. Every year he is compelled to decline scores of invitations to give addresses, the demand being so great. For a few years he was one of the contributing editors of the Gospel Messenger.

In October, 1904, Dr. Kurtz was called to the Gospel ministry in the Huntingdon church, Pa., and was installed on December 20, of the same year. On April 14, 1906, he was advanced while in Brooklyn, New York. His ordination occurred in Philadelphia on May 20, 1914. He was pastor of the First Church of the Brethren in Philadelphia from April, 1910, to July, 1914, having accepted this position after one-half year's service as professor of Greek and Philosophy in Juniata College. He represented Southwestern Kansas and Southeastern Colorado on the Standing Committee of Annual Conference in 1915, 1918,

and 1920. He was Reading Clerk at the Sedalia Conference in 1920.

On July 1, 1914, Dr. Kurtz assumed the office of President of McPherson College,—a date marking a new epoch in his life as well as in the history of the institution. Since that time he has done heroic work in the interest of Christian education. Educators in Kansas and surrounding states took note of a distinctively forceful and scholarly personality which had come into their midst. Dr. Kurtz counts as his friends many of the foremost thinkers of the present day. Multitudes of students have been attracted to McPherson because of his teaching, and as many have gone forth inspired by his messages, for he is decidedly an inspirational teacher. His specialties are Philosophy and Theism.

Some of the larger aspects of his work in the college appear in connection with the chapter on that subject, but it may be here stated that the standardization of the school, its entrance into the North Central Association, and the raising of the endowment fund to its present size are due chiefly to his efforts. He is an ideal money-raiser, being thoroughly enthusiastic in the cause and setting a good example by first investing liberally himself. He is strong in administration, inspiring his colleagues on the faculty to their utmost endeavor, and directing the students toward a genuine Christian idealism.

Since June, 1915, Dr. Kurtz has been Chairman of the General Educational Board, a field which has opened to him opportunities to bring the claims of Christian education before ever enlarging audiences. In 1918, he was elected President of the State Sunday School Association of Kansas, and soon thereafter became one of the Vice-Presidents of the International Association.

Dr. Kurtz was united in marriage on September 7, 1909, to Miss Ethel Leonora Wheeler, of Monroe (near Bridgeport), Conn. Mrs. Kurtz is a direct descendant of Jonathan Edwards, the great preacher of colonial days. There are three sons — Albert Wheeler, Royce Emerson, and Bernard Robertson.

Dr. Kurtz is vitally interested in every movement for social uplift. As one of the leading citizens of McPherson

he is often called upon to take a prominent part in local enterprises. This he always does, and his leadership insures a degree of success which few could attain.

In the fall of 1920, Dr. and Mrs. Kurtz went to Tokyo, Japan, to attend the World's Sunday School Convention. Dr. Kurtz was one of the leading speakers at this great Convention.

GEORGE MYERS LAUVER

George Myers Lauver, son of Henry and Hannah Landis Lauver, was born on November 16, 1871, in Juniata county, Pennsylvania. With his parents he came to Kansas in 1879 and located near Paola in Miami county. On October 20, 1894, in the Wade Branch congregation, he was called to the ministry. He spent some time in McPherson College and taught school. In 1897, he was graduated from the Normal department of the college with the degree Bachelor of Scientific Didactics. He later finished two years of college work. Subsequently, he attended the University of Nebraska and in May, 1903, received the A.B. degree from that institution.

Bro. Lauver entered Bethany Bible School soon after its opening and received the B.D. degree upon graduation. In the fall term of 1908, he became one of the teachers at Bethany and continued in that capacity until his death. Among the subjects which he taught were Greek, Church History, Missions, and Sunday School Pedagogy. He supplemented his work at Bethany with some post-graduate work in the University of Chicago. Some time was also spent in doing field work for Bethany in the nature of Bible Institutes in the local congregations. Particularly was he active in the West. On October 10, 1909, Bro. Lauver was ordained in Chicago.

On August 6, 1899, Bro. Lauver took for his wife Miss Sarah A. Hawk of Harrisburg, Pennsylvania. Three daughters and one son came into their home.

In addition to the activities already mentioned, Bro. Lauver at different times served as pastor in Lincoln, Nebraska, and in Batavia, Illinois. Bethany Bible School lost one of her most promising men when, on March 17, 1912, after a long and painful illness, Bro. Lauver passed into the Great Beyond.

WILLIAM HENRY LEAMAN

William Henry Leaman, son of Daniel and Catherine Leaman, was born at Ashland, Ohio, on October 22, 1859. He was one of the early students of Ashland College. It was at Ashland, too, that in 1877, he became a member of the Church of the Brethren. In 1886, he moved with his parents to Kansas, locating at Madison. Here, in the Verdigris church, on September 11, 1886, he was elected to the ministry. He was advanced by the same church on October 1, 1887, and ordained in December, 1902. On September 9, 1886, he was married to Sarah A. Rockley. To this union were born six children, two of whom died in infancy. In 1906, he located at Monmouth in Crawford county, which place was to be his home until his death. For several years he was District Evangelist for Southeastern Kansas. At different times he was elder in charge of the churches of Verdigris, Chanute, Meriden, Spring Creek, and Manvel (Texas). At the time of his death he was in charge of the Osage and Parsons churches. Southeastern Kansas had elected Bro. Leaman to serve on the Standing Committee of the Annual Conference of 1913, but about ten days before Conference he became ill and went to El Dorado Springs, Missouri, from which place he was barely able to return home. He passed away at his home on June 7, 1913. He was survived by his wife, his son, W. Schuyler, his daughters, Mrs. Lenore Suppee, and Flora and Mabel Leaman. One of his friends speaks of Bro. Leaman in these words: "Bro. Leaman was a good preacher. Indeed, we would call him one above the average. He had the interest of the church at heart, yet with all this he was brotherly in his attitude toward others who differed with him along some lines of doctrine.----While he loved the mercantile business, he loved the Master's business still more.----He was always clear in his Christian experience."

FRANK ELDON McCUNE

Frank Eldon McCune, son of Elder R. F. and Mary Rowland McCune, was born near Lanark, Illinois, on August 15, 1882, the youngest of a family of five children. Within two years after his birth the family moved to Dallas Center, Iowa, where he grew to manhood. His education was secured in the country school and in the grammar school

in town. At the age of fifteen he united with the Church of the Brethren.

Because of the precarious condition of the mother's health, the family moved to McPherson, Kansas, in 1901, remaining at that place one year. This year Frank spent as a student in McPherson College. At the close of the school year the McCunes moved to Ottawa, Kansas, where the mother finally passed away and where the father still (1921) resides. Next, Frank entered Ottawa University, spending five years in that institution of learning and taking the A.B. degree with the class of 1907. On October 14, 1906, he was elected to the ministry by the Ottawa church. He taught school two years, serving as principal at Pomona and Osawatomie.

Going West in 1909, Bro. McCune taught a year in the Berean Bible School in Los Angeles. The next three years he was Sunday School Secretary of the district of North-eastern Kansas, also doing considerable evangelistic work at the same time. Then he spent about two full years in Bethany Bible School, Chicago.

On August 27, 1913, Bro. McCune was united in marriage with Miss Ona May Hogan of Norborne, Missouri. There are two children. In June, 1914, Bro. McCune became pastor of the Muncie church, Indiana, continuing in this place until the summer of 1916, when he accepted a similar position at Lawrence, Kansas. While at Muncie he was ordained to the eldership. In the fall of 1916, he became a trustee of McPherson College, representing North-eastern Kansas. Since October, 1919, he has been pastor of the church at Mount Morris, Illinois.

GEORGE MANON

George Manon was born on September 9, 1854, near Williams Center, Williams county, Ohio, about eighteen miles from old Fort Defiance and about four miles from the Lick Creek church. He is not of Brethren ancestry. His mother was of a family of staunch Methodists who were of some importance in the community. The parents, Hugh and Lydia Bender Manon, were both from Franklin county, Pennsylvania.

When George was twelve years old his mother died. From boyhood the young man was interested in Sunday

School work, and long before he became a Christian he was a teacher in a Union Sunday School. He was thus of marked religious inclinations. On December 24, 1876, soon after returning from a trip to the Centennial Exposition at Philadelphia, he was united in marriage with Miss Sarah Jaques of his home community.

In February, 1878, the Manons made their advent into Kansas, settling three miles east of the town of Gypsum, where they resided until the fall of 1918, when they moved for a short time to McPherson. On April 28, 1888, George was baptized into the Church of the Brethren in the Abilene congregation, Elder J. D. Trostle administering the rite. With this church he has been intimately connected since that time. On October 17, 1889, he was elected to the ministry at a meeting held in the basement of the unfinished Navarre church. His advancement occurred on May 18, 1892. On May 16, 1897, with Elders John Forney and Jacob B. Shirk officiating, he was ordained to the eldership.

It was about this time that Bro. Manon entered upon his evangelistic career. Appointed district evangelist for Northeastern Kansas in 1899, he soon became known as a successful winner of souls. His old home community in Ohio, hearing of his success, asked that he come back and give them a revival. He did so and one of the converts of the effort was his own father, who at this time was almost seventy years of age. Bro. Manon has preached extensively for the Brethren in Kansas, Missouri, and Iowa, his own district being most often the field of his endeavor.

Bro. Manon has been valuable to the church in many capacities. In the last fifteen years (to 1919) he has been moderator of the District Conference at least nine times. Five times he has represented Northeastern Kansas on the Standing Committee of the Annual Conference (1902, 1905, 1908, 1916, and 1919). Several times he has been on the Credentials Committee of the same body. Since 1915, he has served on the District Mission Board. For several years he was on the Visiting Committee appointed by Annual Conference to visit McPherson College. Since about 1900, he has been elder in charge of the Abilene church. The churches of Topeka and Cottonwood have also at different times been under his care.

Bro. and Sister Manon are the parents of three chil-

dren, of whom a daughter survives. One of the twin sons died in infancy and the other passed away in the prime of life in 1909.

For many years Bro. Manon was a prominent farmer, and associated with his brother, was one of the leading stock shippers of his community. But he has always made his business interests subordinate to the greater interests of the Kingdom of God.

In the spring of 1919, Bro. Manon purchased a residence in Abilene, where, with his wife and daughter, he now (1921) makes his home.

HOWARD MILLER

Howard Miller was born at Lewisburg, Pennsylvania, on December 21, 1849. He was the son of John P. and Jane Alexander Miller, both of whom came to America from Ireland. Because of the death of his mother while he was quite young, his aunt, Sarah Donachy, had much to do with his rearing.

Howard never attended public school but was educated at the Old Academy at Lewisburg. At sixteen he began teaching at Laurelton, near Lewisburg. Teaching was henceforth largely his life occupation. He was early associated with Lewis Kimmel in the Plum Creek Normal School. Later, he taught at Elk Lick, Pennsylvania, and here he was baptized into the Church of the Brethren, Elder S. C. Keim administering the rite. He was elected to the ministry on September 14, 1877, and later advanced in that office.

In 1880, Bro. Miller was elected to a professorship in Mount Morris College, but the delay in the delivery of the telegram caused him to make other arrangements. He was government agent to examine Civil War soldiers who applied for pensions. This took him to the South during reconstruction days. So clever a student and writer was he that his articles written at this time on conditions in the South gained a wide reading. He became U. S. Census Commissioner, and after completing his duties in connection therewith was retained by the government to take a census of all the non-resistant denominations. In 1882, he published a pamphlet entitled "The Record of the Faithful," containing a directory and statistical tables of the Church of the

Brethren. For a while he was land commissioner in Mexico. At different times he was in the employ of the various railroad companies, some of his last days being spent in writing special advertising for the Santa Fe Railroad Company.

In 1888, Bro. Miller became professor of English in McPherson College, and although he remained here but a few months, tradition has many pleasing anecdotes of his strong and winning personality. He is still affectionately remembered by the title "Uncle Howard." In 1891, McPherson College conferred upon him the Ph.D. degree.

In 1900, after editing the *Landmark* he assumed the editorship of the *Inglenook*, which position he held for slightly over seven years. As a writer he is described by Elder J. H. Moore as "probably the best known to the Brotherhood." In the seventies and eighties he wrote for the *Brethren at Work* and so straightforward and clear-cut were his articles that they probably prevented a still worse rupture than that which actually occurred in 1881. He was a prophet of a better day. (See Holsinger's *History of the Tunkers*, pp. 509-514). His firm stand for the principles of the Brethren is all the more remarkable when we reflect that he was once tempted to doubt the truths of the Bible and was for a time a correspondent of Charles Darwin. He was an inveterate reader and thorough scientist. His mastery of English literature was remarkable.

On March 17, 1871, Professor Miller was united in marriage with Letitia J. Sanders of Wellsburg, West Virginia. There were two children born to this union—Edward and Maude. For twenty years their home was at Lewisburg, Pennsylvania, where Professor Miller amassed a fine library of some seven or eight thousand volumes. It was at this place, too, that Sister Miller passed away on May 11, 1897.

Professor Miller suffered from a sunstroke the summer before his death, and this, in connection with heart trouble, hastened the end. His daughter, Mrs. W. A. Von Plee of Lombard, Illinois, acted as his nurse during the last days, and it was at her home that he unflinchingly passed away on May 19, 1907, mourned by scores of acquaintances and friends.

SAMUEL J. MILLER

Samuel J. Miller was born on a farm in the western part of LaGrange county, Indiana, on December 2, 1863. He is the son of Joseph C. and Barbara Yoder Miller. His early educational advantages were limited. Until he was eighteen his time was divided about equally between the district school and the farm. The parents were of good old Menonite stock.

It happened that about the time he was qualified to begin teaching his parents moved to McPherson county and settled on a farm. For a time they lived in a "dug-out." For several years S. J. engaged in teaching, farming, and clerking. Several times he arranged to attend the State Normal at Emporia, but too great demands were made upon his supply of money to permit his attending school. Finally, however, in March, 1889, along with J. J. Yoder, he entered McPherson College, where he remained for the spring term of twelve weeks. The story of how he pursued his college course until his graduation with the B. S. degree in 1895, is a long one, and one characterized by the utmost sacrifice and self-denial. His college course was followed by post-graduate work done in the University of Kansas, from which he received the Master of Arts degree in 1897.

From 1897 to 1899, Professor Miller taught in California, the first year in Lordsburg (now LaVerne) College and the next in Redlands. In the summer of 1899, he became field worker for McPherson College. After one year at this work he became professor of English in the College, which position he filled for the next seven years. During summer vacations he proved to be an invaluable field agent and solicitor for the college.

Broken in health, in 1907, he secured a leave of absence and engaged in other pursuits. In the fall of 1910, he returned to McPherson College, after having spent one summer in the University of Chicago. For two years he remained connected with the college, during the last of which he was acting president of the institution. In 1912, he was compelled to give up school work and seek relief in the West. Going to California, he bought a ranch near Lindsay, where he began to recuperate, when, as the result of a series of lectures given at LaVerne College, he was called to the

presidency of that institution. This position he filled with great credit until 1921.

In 1890, Professor Miller united with the Church of the Brethren in the Monitor congregation. The next year he was elected to the ministry. In 1899, the same congregation ordained him to the eldership. In 1906, he represented his district on the Standing Committee of the Annual Conference. For some years he was Sunday School Secretary of Southwestern Kansas and Southeastern Colorado and also a member of the State Sunday School Executive Committee of Kansas. He was for a time a member of the Sunday School Advisory Committee of Annual Conference.

Soon after finishing his course in the University of Kansas, in 1897, Professor Miller was united in marriage with Miss Modena Hutchison, daughter of Andrew Hutchison, so well known among the Brethren. Three daughters have been born to this union.

In 1915, McPherson College, out of recognition of his long and faithful services to education in the Church of the Brethren, conferred upon Professor Miller the degree Doctor of Humane Letters.

MOSES J. MISHLER

Moses J. Mishler, son of Joseph C. and Rachel Livingstone Mishler, was born at Johnstown, Somerset county, Pa., on August 14, 1870. In the spring of 1878 he moved with his parents to LaGrange, LaGrange county, Indiana. In the fall of 1887 he moved to McPherson county, Kansas. His baptism into the Church of the Brethren occurred in the Monitor church in the summer of 1889. This congregation elected him to the ministry on June 22, 1895, and advanced him in office on July 4, 1896. On January 5, 1901, along with J. J. Yoder, he was ordained to the eldership by Elders A. M. Dickey and S. J. Miller. From December 30, 1911, till November 26, 1916, Brother Mishler served as elder in charge of the Monitor congregation. For years he did his share of the preaching in the home church and also led the singing. Since April 1, 1918, Brother Mishler has been pastor of the Newton city church.

He was one of the early students of McPherson College, spending in school a part of the first two years of the college.

He taught in the public schools for five years. In 1911-1912 he returned for another year's work at the college. On February 28, 1892, Brother Mishler was united in marriage with Mary E., daughter of J. D. Yoder. Mrs. Mishler had come to Kansas from Somerset county, Pennsylvania, in the spring of 1879. Five children have blessed this union—Floyd E., Vern S., Irene E., Galen E., and Ralph W.

Brother Mishler has served the church in several capacities. Elected a member of the District Mission Board in April, 1899, he has served without interruption up to the present (1921), much of the time as Secretary-Treasurer. He was secretary of the Committee of Arrangement of the Wichita Annual Conference of the Church of the Brethren in 1917 and of the same committee at Sedalia, Mo., in 1920. In June, 1921, Brother Mishler moved to the Figarden church, near Fresno, California.

LEVI D. MOHLER

Levi D. Mohler, the fourth of a family of ten children, was born on June 10, 1860, into the home of Elder Samuel S. and Mary Ann Mohler, of Covington, Ohio. When Levi was eight years of age, the family came to Johnson county, Missouri, where a few Brethren had located, near the present town of Leeton. Later in the same year the Mineral Creek church was organized. In this community Levi received a good common school education. In the spring of 1875, he accepted Christ in baptism. His election to the Gospel ministry occurred in the Mineral Creek church in November, 1884. In 1886, he located at Warrensburg, Mo., where he and his brother Ezra were engaged in the nursery business for several years. Here, in the Warrensburg congregation, on May 27, 1897, he was ordained to the eldership. On May 9, 1894, he was married to Mattie A. Hall of McPherson, Kansas. To this union were born three children, one son and two daughters. In 1900 the family moved to Carrington, North Dakota, where they remained a short time. The next move (1905) was to McPherson, where for a time Brother Mohler had charge of the Child Rescue work of the Church of the Brethren. For several years he was presiding elder of the McPherson church. He was also once elder in charge of the Wichita church. Twice—in 1902 and

in 1905—he served on the Standing Committee of the Annual Conference. On May 21, 1907, just as the Commencement season of McPherson College was beginning, Sister Mohler passed away at the residence on College Hill. By a sad irony of fate, after caring for the homeless, Brother Mohler himself was called home in the St. Francis hospital at Wichita, on January 29, 1909, leaving three children to the care of others. °

ROBERT ELLSWORTH MOHLER

Robert Ellsworth Mohler was born on March 13, 1886, at Red Cloud, Nebraska. He is the son of Edwin and Sarah Wagoner Mohler, both Indianans from near North Manchester, and later pioneer settlers in Nebraska. The family is connected with the rather numerous branches of the Mohler family to be found in the Church of the Brethren.

The early part of Robert's life was spent on the farm in the hills south of the town of Red Cloud. In those days most of the houses in the neighborhood were built of sod, and the Mohler residence was no exception to the rule. At the age of nine Robert moved with his parents to a more promising community in the same locality, where he lived until 1908. The next venture was a fruit farm in western Michigan, where young Mohler, owing to the death of his father in 1908, assumed control for his widowed mother. He remained in charge of this farm for the next six years, but finally settled in Kansas.

The boy's education began early. At the age of four he began to accompany his older sister as she attended the rural school. At the age of fourteen he entered the high school at Red Cloud as a sophomore, remaining here one year. He next attended Franklin Academy, a Congregational institution located at Franklin, a town west of Red Cloud. Part of one year was spent here. The following year (1902-1903) with his older sister, Mary, now the wife of Rev. Bruce A. Miller of Scottville, Michigan, he entered McPherson College. In two and one-half years they both completed what was then known as the five-year normal course, receiving the degree Bachelor of Scientific Didactics (1907).

Robert then spent two winters teaching in the public schools, the first year in Jewell county, Kansas, and the

second in Mason county, Michigan. In the fall of 1909, he entered Mount Morris College, where he remained for three years. He was an unusually prominent student leader. At Mount Morris he was a student teacher for two years and was tutor in a private family for one year. In 1912, one of a class of three, he took the degree Bachelor of Arts from Mount Morris College.

By this time he had decided upon teaching as his life work, and his preference was college work. So he accepted a position in Mount Morris for the year succeeding his graduation. However, before the year had expired, McPherson College, in casting about for a head for her newly established agricultural department, extended to him a call to take up the responsibility. Accepting the appointment, he secured a release from Mount Morris and entered the Michigan State Agricultural College at East Lansing, pursuing for the remainder of the year courses in graduate study in his chosen field. In the fall of 1913, he entered upon his professorship at McPherson.

It was a rare opportunity that opened up to Professor Mohler when he came to McPherson College, and the excellent success which has crowned his efforts in building up a department of agriculture is the best commentary upon his far-sightedness as a man. After teaching two years in McPherson, he obtained a leave of absence to attend the State Agricultural College at Manhattan, from which in 1916, he received the degree Master of Science. In the summer of 1918, he was engaged as assistant professor of agriculture in the Kansas State Normal at Emporia. Strong inducements were held out to cause him to leave McPherson College in favor of the larger school, but he cheerfully declined the more lucrative salary to stay in the college where his life has counted for so much.

Professor Mohler is one of the most popular teachers who have ever taught in the college. He is much in demand as a lecturer at farmers' institutes, Bible terms, and Sunday School conventions. His teaching of a young men's class in the McPherson Sunday School has given him a remarkable opportunity to impress his ideals of Christian manhood upon hundreds of the young men of the church. Aside from his teaching, his chief interest lies in the athletic

activities of the college. From 1915 to 1917, he was secretary of the Alumni Association of the college.

On June 22, 1913, shortly before coming to McPherson, Professor Mohler took as his bride Miss Velma Landis of Woodland, Michigan, a graduate of Mount Morris College and the center of a college romance. Mrs. Mohler presides with grace and ease over one of the happiest homes on College Hill.

JOHN SAYLOR MOHLER

John Saylor Mohler was the third in a family of twelve children born to Elder Samuel and Catherine Mohler of Covington, Ohio. He was born on May 30, 1831. He attended school as opportunity offered and secured sufficient education to teach school, which he did for a number of years.

On November 15, 1852, J. S. was united in marriage with Mary Risser, daughter of Elder Joseph Risser of Covington. To this union were born ten children, two of whom died in infancy and one after arriving at maturity. Seven children survived the father.

In December, 1869, the Mohler family left Ohio for Missouri, arriving at their destination at Knobnoster on Christmas day. After residing in that locality a year, the family moved to Henry county. While at that place, Brother Mohler was elected to the ministry, the elders in charge of the election being S. S. Mohler (his brother) and John Hershey. He was soon advanced to the second degree and then ordained to the eldership. The dates of these events are not available. His ministerial work in Missouri was largely of a frontier type and his were the privations and sacrifices incident to that kind of life. But he faced them bravely and triumphantly.

In about 1878, the Deep Water church, Missouri, was organized and Bro. Mohler served as elder until his removal to Kansas, in 1886. Coming to Kansas, he located at Morrill, where for some time he was elder of the Pony Creek congregation. While he was in charge, the church building went into the hands of the Progressives and the North Morrill church was built.

Bro. Mohler served as pastor and elder of the church at Beatrice, Nebraska, for several years and also in the

same capacity at Mound City, Missouri. In 1887, he was one of the committee of five which located the Brethren College at McPherson. He served on the Standing Committee of Annual Conference in 1891 and in 1893.

In 1908, he, with his wife, moved to Quinter, where a son and daughter lived. There he continued to reside until his death, which occurred on November 1, 1911. He continued to preach until a short time before he passed away. His last sermon, preached about three weeks before the end came, was addressed to the young, and was a warm appeal for their enlistment in the cause of the church. His funeral was preached from his own outline on 2 Tim. 4:6-8, by Elder D. A. Crist. On March 17, 1912, his faithful companion fell asleep in Jesus.

Bro. Mohler is the author of the pamphlet entitled "The Resurrection" and also of hymn number 147 in Kingdom Songs and of hymn number 583 in the Brethren Hymnal.

ANDREW NEHER

Andrew Neher was born in Clinton county, Indiana, on September 15, 1838. On November 4, 1860, he was united in marriage with Elizabeth Wolfe, to which union were born three sons, one of whom, D. P., is now elder in charge of the Osage congregation, Kansas. At the age of nineteen he united with the Church of the Brethren. In June, 1869, he, with his family, moved to Marion county, Illinois, and here, in the Romine congregation he was elected to the ministry. On December 24, 1877, he was advanced to the second degree and in April, 1882, was ordained to the eldership.

In March, 1884, Bro. Neher emigrated to Kansas, settling first in Cherokee county and then in 1894, in Crawford county. For some years until August, 1898, he had charge of the Osage church. Going to North Dakota in 1898, he became identified with the Salem church, of which he was the overseer until his return to Kansas in 1904. He spent the remainder of his life at McCune.

For the last three years of his life Bro. Neher was in poor health, suffering for some months from cancer of the stomach. But he bore it all patiently and waited quietly for his departure, which occurred on January 1, 1918. His body rests in the cemetery at McCune.

HARVEY HARLOW NININGER

Harvey Harlow, son of J. B. and Mary Bower Nininger, was born on January 7, 1887, near Conway Springs, Kansas. Until the age of nine he lived in a small one-roomed house near that place. Then the family spent four years in Johnson county, Missouri. It was here that Harvey developed that intimacy with nature which so colored his subsequent life. The schools of the community did not afford much chance for progress on the part of his youthful mind.

The next move of the family was to Payne county, Oklahoma, where Harvey worked in the cotton fields and helped grub stumps and chop wood on a forested farm which his father had bought. It was not until he was nineteen that he finished the eighth grade. In fact, he had shown but little interest in education up to that time. The next winter he was traveling secretary for the Orphans' Home of the Church of the Brethren in Oklahoma, which organization was still in its infancy. It was while he was engaged in this work that he determined to spend a week attending the Bible Institute at McPherson College. While there, however, he concluded that one week was not enough time to secure an education. He thought it might take two years. Accordingly, the next fall he matriculated in the Oklahoma State Normal School at Alva. Not content with the two years schooling, he decided to finish a college course, and for that purpose entered McPherson College in the fall of 1911.

Harvey now showed his friends what a young man with grit can do when it comes to getting an education. He had to make all of his expenses, and did this by making himself handy at doing washing, janitor work, making candy, acting as salesman, tutoring, etc. He made a brilliant record as a student. Nobody knew more about birds and bugs than he. In May, 1914, he took the A.B. degree, one of a class of twelve, of which he was the president.

Shortly after graduation, Harvey was united in marriage with Miss Addie N. Delp, a daughter of Elder S. E. Delp, of Murdock, Kansas (June 5, 1914). The young couple went to California that fall, where Harvey assumed a professorship in biology in LaVerne College. Four years he filled this position, ranking as one of the leading men of

the institution. During these years he completed the work requisite for the Master's degree, which distinction was conferred upon him by Pomona College, California, in 1916. One summer he taught bird study at the Pomona College Marine laboratory at Laguna Beach, California. Two other years he attended the summer school of the University of California. In 1918, he obtained leave of absence from LaVerne in order to attend the University long enough to obtain the doctorate, but just at the opening of school the government claimed his services. He responded and was stationed at the State Agricultural College of South Dakota, at Brookings, where his special field was entomology. The school year of 1919-1920, Professor Nininger taught in Southwestern College, at Winfield, Kansas. In September, 1920, he became a member of the faculty of McPheson College.

In 1914, Professor Nininger became known to the scientific world through a notable discovery which he made relative to the mouth parts of the orthoptera. This discovery was embodied in a brief paper which brought to the subject of this sketch words of commendation from many men of science. Other valuable magazine contributions have followed. Professor Nininger is a member of the following learned societies: American Association for the Advancement of Science, American Association of Economic Entomologists, Kansas Academy of Science, Entomological Society of America, and the American Ornithologists' Union.

Professor Nininger is much interested in church work. He became a member of the Church of the Brethren in the Paradise Prairie church, Oklahoma, in November, 1900. At present (1921) he is the teacher of a young men's class in the college Sunday School at McPherson.

ELI RENNER

Eli Renner, son of Noah and Fanny Weaver Renner, was born on September 6, 1839, near Dayton, Ohio. While he was yet a mere child his parents moved to a farm near Portland, Indiana, where he grew to manhood. His education was very much limited. On January 14, 1862, he was united in marriage with Miss Diana Cubbison of Bloomfield, Indiana, who was his companion for over fifty years.

Four sons were born to this union. Two of these, with a foster daughter, survived the father.

The subject of this sketch was baptized in November, 1865, in the Bear Creek church, near Bloomfield, Indiana. In about 1874, he was elected to the ministry in the same church. In the fall of 1879, he came to Kansas, locating at Burr Oak, where he resided until his death, with the exception of a six months' stay at Meriden in 1896. In the Burr Oak church he was ordained to the eldership on February 1, 1882, by Elder John Forney. From May 28, 1892, to July 28, 1894, he was elder in charge of the Burr Oak church.

Elder Renner passed away on February 9, 1913, as the result of an attack of la grippe and a stroke of paralysis. The last act of his life was to sign a check in payment of his share to the support of his pastor. He was kind and considerate of others in his attitude and was continually concerned about the welfare of the church which he loved.

ELI DAVID ROOT

Eli David Root, son of C. C. and Sarah Iman Root, was born at Rossville, Ind., on Aug. 15, 1861. He was the oldest child in the family. In early childhood he moved with his parents to Caldwell county, Mo., where he grew to manhood.

On Dec. 30, 1883, he was wedded to Miss Elizabeth F. Brammell of Ozawkie, Kansas. Two sons, Leonard H. and Ernest C., were born to this union. After the birth of their first son they moved to Ozawkie where they resided for several years. The Ozawkie church elected Bro. Root to the office of deacon. On their removal to the East Maple Grove congregation, near Gardner, Kans. on February 19, 1898, he was elected to the ministry. He served this church faithfully four years and was ordained to the eldership (November 26, 1904) just before leaving to take charge of the church at Fredonia, Kans.

Elder Root served the Fredonia church two years. During this time the church made a splendid growth under his careful pastorship. He then served the Independence church under the direction of the District Mission Board of Southeastern Kansas. Here again his efforts were highly appreciated and his labor rewarded with increase for the Kingdom.

His last residence was at Newton, where under the Mission Board of Southwest Kansas and Southeast Colo-

rado, he labored as pastor of the Newton church. While there he also served as superintendent of the Child Rescue Work of the state.

Bro. Root was always interested in young people and used his influence to inspire them to make a thorough preparation and thus be ready for whatever line of work to which the Master might call them. Among those who thus came under his influence is Sister Pearl Stauffer Bowman, now of China. "He lived intensively," says his son, L. H., "and the thing that was worth while doing gained his earnest effort. And so into the thirteen years of his ministry was packed a wonderful amount of love, sympathy, and service to those about him."

He passed away on Sept. 30, 1910. His body is at rest in the Newton cemetery.

JOHN A. ROOT

John A. Root is the son of Andrew and Elizabeth Cripe Root, both natives of Darke county, Ohio. The parents early emigrated to Carroll county, Indiana, where the subject of this sketch was born on February 9, 1841. At the age of twenty, John A. united with the Church of the Brethren at Pymont, Indiana. In May, 1863, with his parents, he started for Kansas, and on May 11, of that year they reached Ozawkie, in Jefferson county. Here, with the exception of one year spent in Missouri, Bro. Root has lived ever since.

In September, 1863, he was united in marriage with Anna Saltsman. Just two weeks thereafter he was called to the ministry (September 15, 1863). In 1870, he was advanced to the second degree of the ministry and in 1876, he was ordained to the eldership. In 1880, the Ozawkie congregation called him to the oversight, in which position he served for over thirty-three years. Although he thrice sought to be relieved of this responsibility, it was not until 1914, that the church felt willing to choose his successor.

In 1864, Sister Root passed away, leaving a babe a month old. In 1866, Bro. Root was married to Miss Winnie Cue, who is the companion of his old age. To them were born seven children, six sons and one daughter. Two sons died in infancy and one in his youth. The other three sons

and the daughter grew to maturity and all united with the Ozawkie church while young.

After being ordained to the eldership Bro. Root began to feel more and more the responsibility of carrying the Gospel to the whole world. He manifested his purpose and interest by getting a paper before the District Meeting of Northeastern Kansas, calling for a more aggressive program of home mission work. His appeal met with success, but the district answered by appointing Bro. Root to "practice what he preached." He served for four years with small remuneration, never more than his traveling expenses being paid. While there were not many conversions, the number of calls for preaching was great and eternity alone will reveal the good done by this preaching.

Although retired from active life, Bro. Root is still keenly alive to the work of the church, and no one rejoices more in the onward march of the Kingdom than does he.

ABRAHAM ROTHROCK

Abraham Rothrock was born in Northumberland county, Pennsylvania, but moved to Mifflin county while quite young. He was married to Mary Beashor, who was born on April 4, 1810, in Lost Creek Valley, in Juniata county. In the spring of 1858, he came to Kansas, settling nine miles south of Lawrence. He was in all probability the first elder of the church to live in the state. During the drouth of 1860, he was sent on a visit to the eastern churches to solicit aid for the destitute in Kansas. On August 21, 1863, he was, in a most brutal manner assaulted and shot by members of the Quantrill band, as they were leaving the town of Lawrence which they had just sacked. This tragedy did not, however, shake his well-grounded principles, and he remained active in the work of the church till the end, passing away on February 6, 1870, at the age of 72 years and 3 months. The funeral at Pleasant Grove was conducted by brethren James E. Hilkey, Peter Brubaker, and J. W. Hopping. One who knew him intimately has said of him: "He was the best man I ever knew." The family of Brother Rothrock consisted of a wife, who survived until December 14, 1893, five sons, and three daughters.

CHARLES LUTHER ROWLAND

Charles Luther Rowland, the youngest of four brothers in a family of eight children, was born on March 12, 1886, at Milnor, Franklin county, Pennsylvania. The first two years of his life were spent at his birth place, after which, his parents, Elder John and Susan Miller Rowland, located on a tract of land five miles north of Hagerstown, Maryland. During the thirteen years spent on this farm Charles was the handy boy, making most of his playthings in his father's workshop.

At the age of twelve Charles united with the Church of the Brethren in the Beaver Creek congregation. He was baptized by his father on Christmas day, in a stream half a mile north of the Long Meadow church house. In early childhood he manifested a marked musical talent. Along with the other children he learned his first songs under the tutelage of his father. The favorite song was "Little Ones Like Me."

In the spring of 1900, the family moved to a farm in Franklin county, Pa., three miles south of Welsh Run. In the spring of 1903, Charles finished the prescribed course of study in the public schools of Pennsylvania and in September of the same year, entered Blue Ridge College, then known as Maryland Collegiate Institute. During his student days he served as janitor and drayman, besides carrying a heavy program of school work. The home training of pious parents was evidenced by the fact that he took a very active part in the religious activities of the college. He was graduated from the academy in the class of 1906, and two years later from the normal course in the department of singing.

In the fall of 1907, Charles entered the Roanoke (Va.) School of Music, where he remained for a year and one summer, returning to his alma mater in 1908 to conduct the department of singing, which position he held for three successive years. The winter of 1911-1912 was spent in music study in Baltimore in the Peabody Conservatory.

On August 10, 1912, Professor Rowland was united in marriage with Miss Margaret M. Harlacher of Hanover, Pennsylvania, Elder B. F. Masterson of Long Beach, California, performing the ceremony. The marriage was the result of a friendship formed at Blue Ridge College, where Miss Harlacher had served in the capacity of teacher in

the business department and as treasurer of the college. In September, 1912, the Rowlands located in Barbourville, Kentucky, where Professor Rowland became a member of the faculty of Union College, heading the Voice department. In February, 1913, he was elected head of the Voice department of McPherson College, which position he held until June, 1920, when he accepted a similar position in Juniata College.

The Voice department of McPherson College is in a very large sense the creation of Professor Rowland. Hard and conscientious work characterized his seven years' stay. He was a very popular teacher. His students took high rank in the musical circles of the state. In 1917 and 1920, he directed the singing at the Annual Conference.

Since he began his career as teacher of singing, Professor Rowland has attended summer school five summers, studying with the following men: E. T. Hildebrand, George Castelle, R. G. Weigester, and William Claire Hall.

Professor and Mrs. Rowland are the parents of one son—Ronald Harlacher Rowland, born in Hanover, Pa., on August 7, 1913.

W. H. H. SAWYER

W. H. H. Sawyer was born on November 25, 1836, in Darke county, Ohio, where he grew to manhood. His mother united with the Church of the Brethren before he was born. His maternal ancestors were from Holland, and for generations were members of the church. Brother Sawyer was married in 1855, to Sarah Smith of Darke county, Ohio, and in 1856, they both united with the Church of the Brethren. In 1858, they came to Brown county, Kansas. In September, 1859, at a love feast held at the home of Jacob H. Root on Squaw Creek, within the bounds of the Wolf River church, he was elected to the deacon's office. In September, 1867, while William Gish was elder in charge of this congregation, Brother Sawyer was installed into the ministry. His ordination occurred in the same church in 1881. Brother Sawyer has been thrice married and is the father of eleven children by his first wife, and one by the second. For some years he was elder in charge of the Morrill church. He still (1921) lives in the Morrill congregation.

SUSIE SAYLOR

Susie Saylor (nee Slusher), only child of Ezra and Sarah E. Brubaker Slusher, the former of Floyd county, and the latter of Roanoke, Virginia, was born on May 11, 1871, in Salem, Virginia. Among the earlier ancestral names are those of Hylton, Weddle, and Flory.

While she was yet a babe in arms, Susie's parents moved to Illinois. One trip made back to old Virginia left an indelible impress upon her young mind. When she was fourteen her parents moved to Kansas, settling at Augusta, in Butler county. They little realized the immense mineral wealth hidden in those rocky hills and found a more pleasant outlook in McPherson county, to which place they moved. While living north of the town of McPherson, the Slusher family heard delightful reports of the prospect of a Brethren college being located in their town. The report proved to be true. Susie had meantime accepted Christ in baptism in the West McPherson (now Monitor) church.

When the college was assured to McPherson, Ezra Slusher bought property on College Hill and there the family made their home. Money was not plentiful, consequently the daughter earned practically all her way through college, receiving but slight aid from her parents. She taught in the college and served as matron in order to pay expenses. She also taught three terms of school in the country districts. While teaching in the college she had charge chiefly of the work in English, teaching grammar in the academy, and rhetoric and literature in both academy and college. In 1896, she completed both the normal and college courses, being the first lady to take an A.B. degree from McPherson College. Then for three years she was a regular faculty member and head of the department of English.

In August, 1897, Miss Slusher was united in marriage with John Harvey Saylor of Aurora, Nebraska. This was the culmination of a college romance. Mr. Saylor later took up the study of medicine and since 1904 has been a successful physician in Ramona, Kansas. In 1904 he also was graduated from McPherson College. To Dr. and Mrs. Saylor have been born four children—Edward Lowell, Harold Wesley, Leslie Lavelle, and Evelyn Elizabeth. Harold Wesley was called home at the age of four.

At Ramona, the Saylor's have been live wires in the Brethren church. They have consistently directed their efforts to its upbuilding despite the fact that flattering opportunities have been offered at other places. In 1914, owing to the resignation of the superintendent, Mrs. Saylor was prevailed upon to re-enter the school room and for that term acted as superintendent of the Ramona high school. In 1918, the scarcity of teachers again caused the community to call upon Mrs. Saylor to teach in the high school. She acted as principal, teaching English and History during that school year.

SOLOMON Z. SHARP

Solomon Z. Sharp was born on December 21, 1835, at Airy Dale, Huntingdon county, Pennsylvania. His public school attendance was limited to twenty-one months, but at twelve years of age he determined to become a teacher, and unaided, besides the common branches, he studied Latin, Greek, and some of the sciences and higher mathematics. At twenty he was a teacher. In 1860, he was graduated from the State Normal School of Pennsylvania, receiving the degree of Bachelor of English. Later he received the degree Master of English.

On April 1, 1861, Professor Sharp took charge of the Kishacoquillas Seminary, in Mifflin county, Pa. Here he taught the first high school taught by a member of the Church of the Brethren. In 1862, he was married to Salome Zook, and not long after was elected to the ministry. During the five years which he taught at Kishacoquillas he had as one of his assistants a Presbyterian minister and former instructor in Princeton University, under whom he now continued his studies in the ancient languages. He also took correspondence courses in the Boston School of the Bible.

In 1866, Professor Sharp sold the Seminary and taught one year in the Pennsylvania State Normal School, while he studied for his A.M. degree, which distinction was conferred upon him by Jefferson (now Washington and Jefferson) College. Next he took charge of New Providence Normal School, at Maryville, Tennessee, which he conducted for seven years. Immediately upon arriving in Tennessee he began preaching in the country school houses and soon had an organized church a hundred miles from the nearest

other congregation of the Brethren. He also furnished all the money for a good sized meeting house. In 1868, he was ordained to the eldership. Finding this part of Tennessee rich in rare species of land and fresh water shells, he took a course of instruction in conchology under Professor Weatherby, of the University of Cincinnati and became collector of conchological specimens for the Smithsonian Institution at Washington, D. C.

At the close of his lease on the New Providence Normal School, Professor Sharp accepted a professorship in Maryville College, Tennessee. He now made a specialty of Geology under Professor Trousdale of Vanderbilt University. He also attended the summer school of Geology and made geological surveys in Kentucky, Tennessee, and North Carolina under Professor Shaler of Harvard University, upon whose recommendation he was elected a member of the American Association for the Advancement of Science.

In 1878, Professor Sharp was called by members of the Church of the Brethren in the Northeastern District of Ohio to establish a college in the district. This was the beginning of Ashland College. On March 26, 1879, he issued the first number of a paper called "Our Sunday School," containing lessons for both primary and advanced Sunday School classes. This was the beginning of our present extensive Sunday School literature. In September, 1879, Professor Sharp opened Ashland College with sixty students and closed the term with one hundred and two. Next term he began with one hundred and eighty-seven students enrolled. It was at this time that the Progressives took the college and President Sharp resigned to accept a professorship in Mount Morris College.

In Mount Morris many of the duties of the presidency fell upon Professor Sharp. He was elected chairman of the faculty and when D. L. Miller went to Europe he was elected acting president. During his summer vacations he studied elocution and oratory in Chicago and also some French in the French language school at Racine, Wisconsin. Soon after coming to Mount Morris he started the Brethren's Sunday School Quarterly.

Professor Sharp's part in connection with the origin of McPherson College is told in the chapter of this book relat-

ing to that institution. He served as President of McPherson College until 1896, after which he started Plattsburg College, at Plattsburg, Mo., which, however, was but short-lived. Resigning his presidency here, he retired to Fruita, Colorado, where he still lives and is active in church work.

Professor Sharp has had a remarkable career. He was drafted during the Civil War but would not fight. He stood on the battlefield of Gettysburg the day after the battle before the dead and wounded were carried away, and was also present at Gettysburg and heard President Lincoln deliver his famous dedicatory address. Mount Morris College conferred upon him the LL. D. degree. For some time he was State Geologist of Kansas and a member of the Kansas Academy of Science. He served on the Standing Committee of Annual Conference in 1879, 1910, and 1920. In 1915, he was elected a trustee of McPherson College and delivered the address upon the occasion of the completion of the big campaign for \$200,000 endowment. He is keenly alive to current events and is a frequent contributor to the Gospel Messenger.

ERNEST FRANCIS SHERFY

Ernest Francis Sherfy, son of John and Louisa Kinzie Sherfy, was born on January 18, 1883, within the bounds of the Appanoose congregation in Franklin county, Kansas. In this community he grew almost to manhood. Long, rough roads did not prevent the Sherfys from attending church and Sunday School. Brought up thus in the atmosphere of the church, Ernest was led, in 1896, when at the age of thirteen, to accept Christ in baptism.

Farm duties, due to the preaching tours of his father, rather limited his early efforts to secure an education, but books, Bible institutes, and the Sunday School lessons kept alive in him his natural passion for learning. On February 20, 1903, the Scott Valley church, to which the Sherfys had moved in 1900, called E. F. to the Gospel ministry. A year spent in the State Normal School at Emporia, three years of teaching, abundant experience in farming and preaching, and a year's work in McPherson College, brought him to a new chapter in his life. It was on May 20, 1908, that Brother Sherfy took for his companion Miss Effie Mae Strohm of Abilene, Kansas. One year of work in the Kansas

City Mission (Armourdale) brought to the Sherfys a new experience.

Leaving Kansas City, Brother Sherfy entered the evangelistic field, in which avenue of service he was eminently successful. Before he was thirty-five years of age he had held thirty-two revivals in six different states and one hundred and sixty-five were added to the church through his efforts. For three years he did intensive evangelistic work during vacation months and attended Bethany Bible School in the winters. He spent one summer in Moody Bible Institute. For three years he served as pastor of the Colorado Springs, Colorado, church, during which time the membership was much increased and a house of worship was erected. While in Colorado Springs, Brother Sherfy was ordained to the elder's office (December 19, 1914).

Returning to Kansas in May, 1915, Brother Sherfy took charge of the work in the Chapman Creek church. But a desire for further schooling prompted him to accept a pastorate at Ramona, where he could fill the pulpit and do the necessary pastoral work while residing in McPherson and pursuing courses in McPherson College. This he did for three years. In May, 1919, he took the degree Bachelor of Sacred Literature from the college. That same month he assumed the pastorate of the Monitor congregation, southwest of McPherson, this change enabling him to continue his college work without interruption.

Brother Sherfy is a ready speaker, a logical reasoner, and a forceful writer. He is sincerely devoted to the church and her work. In 1919 he represented the district of Northeastern Kansas on the Standing Committee at Annual Conference. Brother Sherfy has a helpmeet that has proved an inspiration in his work. Sister Sherfy is a trained nurse and is especially adapted to work with women and girls.

CHARLES E. SMITH

Charles B. Smith, one of the leading evangelists of the present day among the Brethren, was born on February 19, 1867, in a log house in Orange county, Virginia. His parents were typical Southerners. The father served almost four years in the Confederate army. The maternal grandfather was an extensive slave-holder. The paternal grandmother's name was Bragg, the family being related to the

noted Confederate general Bragg. The Smiths were of the Brethren faith only in their later years.

When C. B. was six years of age his parents moved to Augusta county. Here he remained until in 1886, when with an older brother he went out West to Woodford county, Illinois. In the fall of 1886, C. B. united with the Church of the Brethren, being baptized in a little stream on Elder James R. Gish's farm near the Panther Creek church.

On March 8, 1888, Brother Smith was united in marriage with Miss Mary E. Rowzer of New Paris, Pennsylvania. They were married at Lacon, Illinois. In the spring of 1890, in the Cornell congregation, Livingston county, Illinois, Brother Smith was called to the ministry, Elder Menno Stouffer having charge of the election. The fall of 1891 found him in Mount Morris College, where he devoted himself chiefly to Bible study. Two years were spent in school at Mount Morris, after which he removed to Gage county, Nebraska.

His real ministerial labors began in Nebraska, since he had done little preaching before this time. Frontier work was to be part of his lot. For two and a half years the Mission Board of Nebraska employed him to work on the frontier. In the fall of 1896, a call from the Red Cloud church, Nebraska, was received and accepted. For fifteen years this was his home, although five years of that time were spent as pastor of the Milledgeville (Ill.) congregation.

Early in 1901, Bro. Smith and wife returned to Red Cloud and resumed the pastorate at that place. In 1911, he entered upon the work with which he was to be identified until 1919—the pastorship of the Morrill congregation in Brown county, Kansas. To be a successful pastor of the second largest church in Kansas is no small task, but Bro. Smith amply proved his ability to minister in this capacity. His efforts were remarkably blessed. He developed a working membership and won the confidence and esteem of the entire community. Rarely does a church become so devoted to its pastor. On March 17, 1918, the Morrill church dedicated its new \$33,000 building—an evidence of the prosperity of the congregation under the guidance of Elder Smith. President Kurtz of McPherson College preached the dedicatory sermon. In the last eight years (1911-1919) the

membership of the church has almost doubled. It is now (1920) about two hundred and sixty-five.

For twenty years Bro. Smith has taken great delight in evangelistic work, and the results of his labors in this field have been telling. Calls for his services are many and insistent. His presence has always been helpful to local churches. He is a favorite at District Conference and always takes a leading part. He served on the Standing Committee of the Annual Conference of 1914. In 1918, he was on the credentials committee at the Hershey conference. He has been on numerous committees both in Nebraska and Kansas.

On August 4, 1894, Bro. Smith was advanced to the second degree of the ministry by the North Beatrice, Nebraska, congregation. On May 1, 1897, he was, by the same congregation, ordained to the eldership, Elders Urias Shick and Stephen Yoder officiating. Brother Smith is everywhere known as a warm friend of young people and an ardent friend of higher education. As an evidence of his interest in education, in the spring of 1919, he gave to McPherson College a farm of 320 acres in Osborne county, Kansas. At present (1920) Brother and Sister Smith are living at Stuart's Draft, Virginia.

AARON D. SOLLENBERGER

Aaron D. Sollenberger, son of Elder Jacob and Eliza Sollenberger, was born at Naperville, Illinois, on January 25, 1869. At that place he grew to manhood. A deeply religious home exercised a profound influence upon his life. His early schooling was secured in the district school. Later he attended the Wheaton high school. He also attended at different times Mount Morris College and Bethany Bible School.

At the age of seventeen years, in the Naperville church, he dedicated his life to the service of the Master. At twenty-one he became a deacon. On January 15, 1891, he chose as his life partner Miss Lana Deutschman of Joliet, Illinois. Soon thereafter, in May, 1891, he received through the Naperville church the call of God to the Gospel ministry. Three years were spent laboring for this congregation, after which the Sollenbergers moved to the South Beatrice church, Nebraska, where for twelve

years (1894-1906) they rendered acceptable service. These were busy years. The Brethren church was the only one in the community and that meant many pastoral calls, visits to the sick, calls to solemnize marriages, preach funerals, etc. The first three years of these years, Bro. Sollenberger was associated in his work with Bro. C. B. Smith. On August 4, 1894, both of them were advanced to the second degree of the ministry by Elder Urias Shick. On May 1, 1897, Elder Shick again officiating, Bro. Sollenberger was ordained to the eldership.

He now entered into larger fields of usefulness for the church. For three years (1902-1905) he was a member of the Nebraska District Mission Board. At District Conference he served once as writing clerk and once as moderator. In 1900 and in 1912, he represented his district on the Standing Committee at the Annual Conference.

At the conclusion of his term of service at the North Beatrice church, Bro. Sollenberger went back to his old home congregation at Naperville, where he stayed three years. During this time a new church building was erected in that city. In connection with his pastoral work there he also spent four terms in Bethany Bible School, which schooling was interrupted by a break-down in his health. Returning to Nebraska, Bro. Sollenberger served five years as pastor and elder of the Beatrice city church, following this with one year in evangelistic work. In October, 1915, he took up the work in the Eden Valley church, near St. John, Kansas. This church has greatly revived under his inspiring leadership. In the first three years its membership nearly doubled.

In the spring of 1891, Brother Sollenberger resigned the pastorate at Eden Valley and at present lives at Carleton, Nebraska, where he is pastor of the Bethel church.

Bro. Sollenberger has had considerable experience as an evangelist and the way to salvation has opened to many through his labors in this field. In this work he has served churches in Nebraska, Illinois, Colorado, Iowa, Missouri, and Kansas.

ELLIS M. STUDEBAKER

Ellis M. Studebaker was born near Pearl City, Illinois, on September 2, 1881. His parents were Simon and Charlotte Etter Studebaker. There are two brothers and one

sister, all older than Ellis. When the latter was six years old the family moved to Marshall county, Kansas, and became charter members of the Vermillion (now Richland Center) church, which the father served several years in the capacity of elder.

Ellis spent his boyhood on the farm. At the age of thirteen he was baptized into the Church of the Brethren by Elder J. R. Frantz. At the age of seventeen he entered McPherson College, which he attended for parts of five successive years. His interest at this time was largely in the commercial and music departments. His natural talent in music was developed until he became unusually capable as a leader of vocal music, and his services as a leader of congregational singing, chorus director, and member of male quartettes have been much in demand. He had also become assistant instructor in the commercial department of the college under Professor S. B. Fahnestock and had planned to continue in the department when the sudden death of his father caused him to return to the farm.

Brother Studebaker was married to Lottie V. Rothrock on April 3, 1902. After leaving McPherson College they spent four years on the farm, two near Copemish, Michigan, and two near Beattie, Kansas.

It was in the church of his boyhood, that on October 6, 1906, he was elected to the ministry. He accepted reluctantly with the declaration that he "never could make a speech." However, being persuaded that the call was from God, he accepted it and was installed by Elder J. S. Mohler.

The call to the ministry was an epoch-making event in Brother Studebaker's life. While he had always been dependable and active in all religious work, he now proceeded to make the Lord's work his chief business. Feeling the need for further educational preparation he at once disposed of his farming equipment, though at a considerable financial sacrifice, and entered Bethany Bible School the same winter. He spent two and one-half years in this institution, one year of which he served the Sterling, Illinois, church as pastor. Following this he spent two years in evangelistic and Bible institute work under the direction of Bethany Bible School in the states of Iowa, Missouri, Kansas, Nebraska, Idaho, Oregon, and Washington.

In 1911, Brother Studebaker again entered McPherson College as a student in the liberal arts department and as tutor in the Bible School. He was graduated with the A.B. degree in 1915, and since that time has taught as full professor in the college. He has done work in the universities of Washington, Kansas, and Chicago. In 1920, he was granted a leave of absence for graduate work in the University of Chicago.

Brother Studebaker was advanced to the second degree of the ministry on July 5, 1907, at Batavia, Illinois, Elder J. H. Moore officiating. He was ordained to the eldership on January 6, 1913, in the McPherson church, Elders J. J. Yoder and M. J. Mishler having charge of the ordination. He represented his district on the Standing Committee of 1914 and has served on various Conference committees.

Brother and Sister Studebaker are the parents of four children, three girls and one boy, all of whom are in the church. They are endeavoring by keeping their home supplied with an abundance of good reading and music and by joining their children in wholesome recreation to make home the most delightful place and the parents the most agreeable companions that the children can find. No other work is considered great enough to be allowed to interfere with the God-given task of training their children for Him, and no measure of success in other work can compensate for failure in this.

GEORGE W. STUDEBAKER

George W. Studebaker, son of John and Hannah Ulrich Studebaker, was born on March 2, 1818, in Bedford county, Pennsylvania. While yet young he emigrated with his parents to Miami county, Ohio, where he lived until 1838, when he moved to Delaware county, Indiana, within the Mississinewa congregation. His educational advantages were meager but the school of experience furnished him a very practical education. He was a natural student. He once boarded a school teacher and was thus induced to take up the study of grammar. The Scriptures were his special object of study.

In August, 1837, George W. Studebaker, under the preaching of John Darst, was converted in Miami county, Ohio, and united with the Church of the Brethren. In 1841, in the Mississinewa church, he was elected a deacon. The

old Brethren permitted him to exhort, provided he remained seated. In the spring of 1842, he was elected to the ministry. He could preach in either English or German. Bro. Studebaker was an evangelist of remarkable ability. He travelled much on horseback, often receiving no remuneration for his labors. In 1850 or 1852, he was ordained. In 1867, along with Lewis Kinsey, he made a preaching tour as far south as Alabama. In Richland county, Wisconsin, he organized the first congregation of the Brethren to be established in that state. On one occasion, in Adams county, Indiana, he was called upon to defend in debate the position of the Brethren on the Lord's Supper. Good results followed.

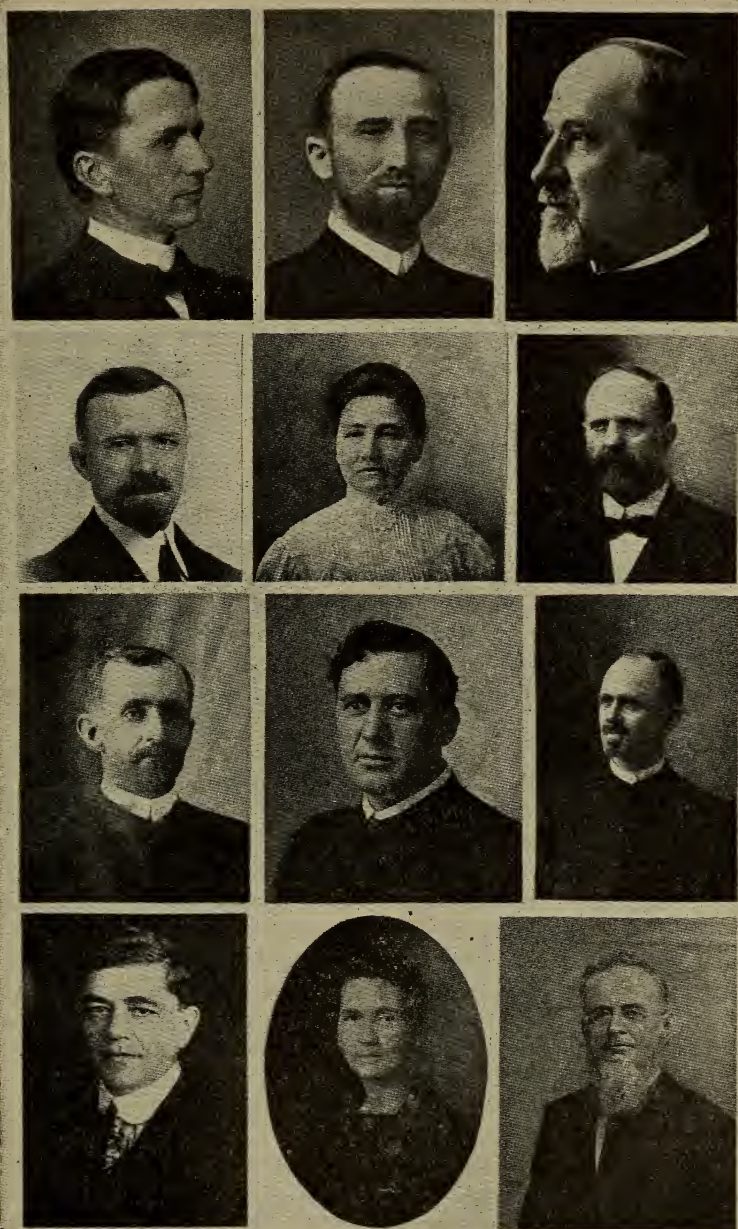
In the spring of 1882, Bro. Studebaker moved from Indiana to Columbus, Cherokee county, Kansas. Chancing to hold a revival at Fredonia, he was so attracted by the place that he bought a home (November, 1882), and made that place his residence for the rest of his days. His moving to Kansas, he felt, was under the guidance of God.

Bro. Studebaker was married four times. His first wife, Barbara Detrick, the mother of four children, passed away in 1848. The second, Martha Levell, the mother of two, died in 1855. The third, Elizabeth Bowman, the mother of two, died in 1862. The last wife, Elizabeth Arnold, became the mother of one child. She preceded Bro. Studebaker to the tomb in 1898.

Bro. Studebaker stood high in the councils of the church. He represented his district on the Standing Committee of the Annual Conference in 1882. He helped organize many churches in Kansas and held the eldership of several congregations in the eastern part of the state. He passed away at the home of his son near Fredonia, on July 22, 1905. For the last few years of his life he had been deaf and almost blind. While living in Indiana he was referred to as "the grand old man of the Mississinewa church."

JESSE STUDEBAKER

Jesse Studebaker was born in Miami county, Ohio, June 23, 1827. His father's name was Samuel Studebaker. Jesse grew up on his father's farm. Pioneer life did not afford the boy much opportunity for an education, although



H. J. HARNLY	J. J. YODER	J. Z. GILBERT
W. L. EIKENBERRY	AMANDA FAHNESTOCK	S. B. FAHNESTOCK
S. J. MILLER	W. O. BECKNER	ELLIS M. STUDEBAKER
J. W. DEETER	SUE SLUSHER SAYLOR	LEONARD HUBER

he always cherished a desire for books and spent much of his spare time in reading. He had a strong memory and was always religiously inclined.

At the age of twenty-six years Jesse married Priscilla Agenbroad of Miami county. They later moved to Allen county, Ind., becoming early settlers in that county. There he and his wife were baptized into the Church of the Brethren. His wife dying, he was left with three small children. Returning to Ohio, he married Elizabeth Huffard. To this union were born three children. In about 1869, he was again left a widower. Later he was united in marriage with Nancy Kauffman of Logan county, Ohio, to which union were born eight children.

In the spring of 1872 the family came to Anderson county, Kans. It was his aim and strong desire to build up churches in the new country. At that time there were probably only three members of the Brethren in the county. In the fall of 1872 the Cedar Creek congregation was organized with eleven charter members. At the first love feast Elder Isaac Hershey and Brother Isaac Studebaker were present.

Bro. Studebaker made full proof of his ministry even in these early days. There were more calls than he could fill. At one time he had regular appointments at six different school houses. He often went from ten to fifteen miles to fill an appointment, often going at his own expense. A great number of baptisms resulted from his labors. In about 1874, probably earlier, he was ordained to the eldership. Then his responsibilities increased, since he had the oversight of numerous congregations in Southeastern Kansas, a large number of which he himself organized. Among the churches under his care at different times were Paint Creek, Neosho, Fredonia, Verdigris, Grenola, Independence and Scott Valley. The Cedar Creek church prospered under his leadership until some time in the eighties it numbered 154 members and the territory was divided by organizing Scott Valley in the western end.

Bro. Studebaker lived to a ripe old age and for the last few years of his life he was obliged to give up his connection with adjoining congregations. But he kept up the work of the home congregation until the last. He was always cheerful and pleasant. Especially was he sociable

with the young people and children, who were always his friends. He departed this life on July 23, 1914.

Bro. Studebaker was doubtless one of the best known of the pioneers of Kansas. His services for the church led to his serving on the Standing Committee in 1874 and 1882.

JAMES LEBBAEUS SWITZER

James Lebbaeus Switzer, son of John and Elizabeth Wolfe Switzer is the oldest of a family of ten children. He was born on December 15, 1837, near Union Bridge, Maryland. His grandparents on both sides and his mother were members of the Church of the Brethren.

As a youth, he shunned society, was morbidly timid and sensitive, and was too diffident to "speak pieces" in school. For a time he had poor health. As a student he showed marked ability and a fondness for books and music. After leaving school at the age of sixteen, he taught in the "Literary Tyro Association," an organization perfected by his uncle, Daniel Wolfe, and meeting in a vacant room in Union Bridge. While thus engaged he pursued the higher branches. But the political virulence of Know-Nothingism, the wide-spread belief in Spiritualism, and the attempt to introduce the study of the Bible into the curriculum, all caused more or less confusion and embarrassment to the young teacher.

During his last year in Maryland James had the privilege of eating dinner with John Brown, of Osawatomie and Harper's Ferry fame. In 1855, he was apprenticed to another uncle at the carpenter's trade. After two years of apprenticeship, the family moved to Johnson county, Iowa, where later the father died and left James to help his mother care for a family of nine younger children.

J. L. was doing carpenter work on the Iowa State Asylum for the blind when his brother, Jacob, enlisted in the army. And soon he, too, was carried away by patriotic enthusiasm despite the thought of the dependence of his widowed mother; but he would not leave her until an uncle agreed to care for her and the family. At the parting she gave each of the two boys a Testament and exacted a promise that they would read them. This promise they kept, and J. L., after suffering from sickness and some minor injuries in battle, was led to make Jacob's vow recorded in Genesis 28:20-21. While at home on furlough, in 1864, he made his

way to the nearest Brethren church, the South English congregation, thirty miles away, and was baptized by Jacob Brower. In 1867, he was called to the ministry in the Crooked Creek congregation in Johnson county, Iowa, under David Rittenhouse, presiding elder. Upon being received into the ministry, in answer to prayer, he was much relieved of his former timidity and confused sensitiveness. Thus, in a providential manner, he received strength that was unaccountable to him. In 1871, he was advanced to the second degree in Johnson county by Elders Jacob Brower and John Thomas.

In 1872, Brother Switzer moved to Jewell county, Kansas, where he preached his first sermon in the state in the summer of that year. From 1872 to 1886, he was associated with Elder Allen Ives in frontier missionary work. The churches of Burr Oak, White Rock, Belleville, and others owe much to their sacrificing labors. Their work was ably supplemented by that of John Forney, S. C. Stump, Jonathan Lichty, M. M. Eshelman, and Lemuel Hillery. Bro. Switzer was ordained to the eldership in the Burr Oak church in 1875, by Elders S. C. Stump and Allen Ives.

Brother Switzer was married on May 12, 1867, to Eliza Kaye, in Washington county, Iowa. His wife was baptized the following year. She is still (1921) his companion. To them were born nine children. Two of the children died in infancy. Two have united with the church of their parents. All but one have engaged in the printing business and are making an enviable success of that calling. Bro. Switzer at present resides at Carterville, Missouri. For many years he has been an interesting contributor to the various Brethren publications, usually writing along historical or reminiscent lines.

JACOB DIEHL TROSTLE

Jacob Diehl Trostle, oldest child of Michael and Susan Diehl Trostle, of German parentage, was born on September 25, 1825, near Gettysburg, Pennsylvania. On his father's side the family was of the Lutheran faith; on the mother's, of the Church of the Brethren. Four of the five sons were chosen to the ministry and the two daughters became ministers' wives.

Jacob's education was meager. He worked on the farm and learned the milling trade, but never followed the latter.

He is described as having been "quiet, thoughtful, and piously inclined." He first united with the Church of God, but in December, 1845, cast his lot with the Church of the Brethren. On February 18, 1847, he was united in marriage with Sarah Pfoutz. Of the twelve children born to them, seven reached maturity.

On February 8, 1851, Bro. Trostle was elected to the ministry in the Marsh Creek congregation, Pennsylvania. In 1854, he moved to a farm near Linganore, Maryland, where he lived for thirty years. Here, on October 14, 1859, in the Bush Creek congregation, he was ordained to the eldership. His preaching tours took him to a great many of the churches in the eastern states.

In 1884, Bro. Trostle with his family moved to Hope, Dickinson county, Kansas, where he lived until the end. He was a successful farmer, a congenial neighbor, and a citizen of the highest type. His influence was much felt at District Conference and at the Annual Conference. Seven times—in the years 1870, 1877, 1881, 1883, 1885, 1887, and 1897—he served on the Standing Committee of the Annual Conference. In Kansas, as in the East, he traveled much among the churches. On his travels he helped organize a large number of the churches of the state.

Bro. Trostle's last days were marked by suffering. Cancer attacked his mighty frame and on June 15, 1899, laid him low. His body rests in the cemetery near Navarre, Kansas.

DANIEL VANIMAN

Daniel Vaniman, born on February 4, 1835, was the youngest son of Jacob and Mary Bowman Vaniman. He was born on a farm near Dayton, Montgomery county, Ohio. His education was received in the common schools of his native state. He was a natural student and early entered the school room as a teacher. Thus, he became a well-informed man. With his wife he united with the Church of the Brethren near Liberty, in Montgomery county, Ohio, on April 10, 1859.

In 1864, Bro. Vaniman located near Virden, Macoupin county, Illinois, where he turned his attention to farming. His talent was recognized by the West Otter Creek congregation, which on April 8, 1865, called him to the ministry. He was advanced on May 29, 1866. In the Macoupin Creek

congregation he was ordained to the eldership on September 15, 1876, Elders David Frantz and John Metzger officiating. The ministry had always appealed to Bro. Vaniman and accordingly he began early in life to prepare for the call which he anticipated would come. As a minister he was logical, simple, and clear. His writings were characterized by terseness and common sense. He was a pioneer in the work of Sunday Schools, missions, and education in the Church of the Brethren. In 1884, he became a member of the General Mission Board and the same year formulated the missionary plan now used by the church. In 1885, he became chairman of the Board, which position he held until 1894. He may well be called the "Father of the India missions." In 1897, he raised \$50,000 to buy for the Brotherhood the Publishing House, then located at Mount Morris, Illinois. For many years from June 10, 1892, he was traveling secretary of the General Mission Board and raised much endowment for missions.

In the spring of 1889, Bro. Vaniman moved with his family to McPherson, Kansas, to become identified with McPherson College. He was a member of the Board of Trustees for several years, serving for a while as President of the Board. For many years he was one of the most influential men in the Brotherhood. At Annual Conference he was especially in evidence. Six times he was a member of Standing Committee, in the years 1882, 1884, 1886, 1891, 1892, and in 1901. Three times he was Moderator of the Conference, and in that capacity served with great distinction.

Bro. Vaniman was married twice. His first wife was Maria, daughter of John and Esther Kimmel, of Montgomery county, Ohio. They were married on September 2, 1858. To this union was born one son—Albert W., who later became a missionary to Sweden and who passed away in 1908. Sister Vaniman died of consumption on June 2, 1860. On February 28, 1861, Bro. Vaniman chose as his wife Elizabeth, daughter of Daniel and Hannah Stutsman, of Elkhart county, Indiana, who became the mother of five sons and one daughter.

Bro. Vaniman spent his last days on College Hill at McPherson. He was a large factor in both the college and the local church. His death occurred very suddenly on No-

vember 15, 1903. He is buried in the McPherson cemetery.

PAUL WETZEL

Paul Wetzel was born in Germany, where he received a good university training. At the age of twenty-two he came to America, living at different times in Somerset county, Pennsylvania, Lee county, Illinois, Grundy Center, Iowa, and McPherson, Kansas. While living in Iowa, he and J. M. Snyder were editors of the *Brüderbote*, a church paper devoted to the interests of the German members of the Church of the Brethren. Locating on College Hill at McPherson, he built the commodious residence on East Euclid street later bought by the lamented Professor S. B. Fahnestock. His later years were spent in Southern California. He was a brilliant preacher in German. Few ministers among the Brethren made a finer appearance in the pulpit. He died in June, 1899, in Kansas City, Missouri, paralysis being the cause of his death.

ALBERT CASSEL WIEAND

Albert Cassel Wieand, son of David R. and Eliza Cassel Wieand, was born Jan. 17, 1871, near Wadsworth, Medina county, Ohio. His baptism occurred in 1884 in the Chippewa church, Ohio. It was also in this congregation that he was called to the ministry on Oct. 22, 1893. His ordination to the eldership took place in the McPherson church, Kansas, on May 21, 1898, when President C. E. Arnold and J. P. Harshbarger were also ordained.

Bro. Wieand's mind early showed an educational bent and from 1886 to 1888, he attended the Northern Ohio Normal School at Smithville, Ohio. In the fall of 1888, he entered Juniata College, where in the spring of 1890 he took the B.E. degree. The next year he spent pursuing regular academy work in that institution. While a student there he tutored in various branches—penmanship, shorthand, grammar, rhetoric, literature, orthography, arithmetic and physiology. The school year, 1891-1892 he taught in the academy at Smithville. In the fall of 1892 he came to Kansas and entered McPherson College, taking college work. He was graduated with the class of 1896, receiving the A.B. degree, having earned his way by teaching. From the fall of 1895 till 1899, he was a member of the college faculty, serving as head of the department of English and

Expression and also as principal of the Normal department. During a part of this time he was a trustee of the college, in which position he greatly aided in reorganizing the institution, paying off debts and finishing the present Sharp Administration building. Upon leaving McPherson Bro. Wieand entered Columbia College of Expression, where he was graduated from the Teachers' Course. The summer of 1900, he spent studying Theology in the University of Chicago. In the fall of that year he returned to McPherson College where he taught Greek. His alma mater conferred the A.M. degree upon him at the 1901 Commencement. He then spent a year in the University of Chicago, again studying Theology.

In company with Bro. E. B. Hoff, Bro. Wieand spent the years 1902 and 1903 abroad. They traveled in Palestine, Egypt, and Europe. Bro. Wieand studied in the University of Jena, Germany, pursuing courses in Philosophy and Pedagogy under Liebmann, Euchen, and Rein. Returning to America he became the head of the Religious Education Department of the Bible Teachers' Training School in New York City. He was also at this time a student in Columbia University, where in one year he completed credits for the degree Doctor of Philosophy in the School of Education. Although taking the requisite examinations in German and French, he did not take the final examinations or complete the dissertation. The spring and summer of 1905 he spent in Europe making research studies in the principal countries of the continent on the subject of Religious Education. One semester he was a student in the University of Leipzig under such men as Volkelt and Wundt.

On Oct. 5, 1905, the long cherished project of brethren Wieand and Hoff came to realization when Bethany Bible School opened its doors in Chicago. Since that time Bro. Wieand has been a very large factor in the life of that institution. He has served the church in many capacities and with unswerving loyalty. In 1908, he was appointed a member of the General Educational Board, of which he was for a time secretary. In 1916, he became contributing editor of the Gospel Messenger, to which he has for years contributed articles of a deep scholarly nature. In 1917, he published "Foundation Truths" and in 1918, "The Child's Life of Christ." Annual Conference has made frequent

use of Bro. Wieand. He was on the Standing Committee in 1903, 1908, 1910, and 1918, being writing clerk each time. In 1917, Manchester College conferred upon Bro. Wieand the degree Doctor of Divinity.

June 16, 1909 Bro. Wieand was united in marriage with Miss Katherine Broadwater, daughter of John W. and Lizzie Drury Broadwater of Preston, Minn. In 1910 and 1911, with a party of tourists, the Wieands went abroad, visiting Europe, Asia Minor, Palestine, Egypt, and India. It was on this trip that a rather perilous experience occurred in which the Bedouins detained the party, planning to rob and murder its members, but after a period of suspense, they were, in the providence of God, rescued by a friendly tribe. Bro. Wieand's arduous duties at Bethany have not interfered materially with one of his favorite avocations---holding Bible Institutes---and this line of endeavor has brought him into helpful touch with thousands of eager students throughout the Brotherhood.

JOHN HENRY BASHOR WILLIAMS

John Henry Bashor Williams, third son of Nathaniel K. and Louisa Bashor Williams, the former from Carter county, and the latter from Washington county, Tennessee, was born near Belleville, Kansas, on April 14, 1883. The mother was a sister of S. H. Bashor, once so widely known among the Brethren.

Henry took advantage of the schooling afforded him and finished the grades in 1896. He completed his high school course in Belleville in 1899. Then he entered McPherson College, where in 1901, he was graduated from the academy course. He took his A.B. with the class of 1906. Among his classmates were Frank H. and Anna N. Crum-packer, and Emma Horning.

Henry became a Christian on July 29, 1899, in the Belleville church, when Elder A. C. Daggett administered baptism. The same congregation, on September 23, 1903, called him to the ministry. He was advanced in the ministerial office while a student in college (April 7, 1906). During his student days he was President of the college Y. M. C. A. (1905 and 1906). His ordination occurred in the Elgin church, Illinois, on August 25, 1911. On April 11, 1913, he became elder in charge of the Elgin congregation.

Soon after his graduation from college, on May 31, 1906, Bro. Williams took for his wife Miss Alma Ball, daughter of William S. and Olive Ball. The young couple located at first on a farm near Belleville, but in January, 1908, Bro. Williams received a call from the General Mission Board to assume a secretarial position in Elgin, Illinois. On April 14, 1909, he became a member of the Gish Fund Committee. On June 9, 1910, he was elected assistant secretary of the General Mission Board. Upon the resignation of Galen B. Royer in August, 1918, Bro. Williams became secretary of the Board, which position he held until his death. On April 11, 1912, he was elected editor of the Missionary Visitor. From 1913 to 1918, he served on the General Educational Board, acting as secretary of that board for several years.

Bro. Williams was a very useful man to the church. At Annual Conference he was always prominently connected with the missionary meeting. In 1920, with J. J. Yoder, he visited the foreign mission fields of the church. The entire church was shocked to learn that in April, 1921, just as the party was entering Africa, Brother Williams was stricken with typhoid fever, and passed away on the 17th, at Mombasa, British East Africa, at which place the body was interred.

JOHN WISE

John Wise, one of the outstanding figures in Brethren history in the nineteenth century, was born near Washington, Washington county, Pennsylvania, on May 18, 1822. His Grandfather Wise came from Schwarzenau, Germany. On his mother's side his grandparents were members of the Church of the Brethren.

At seventeen John was teaching school. For thirty-two terms he was a teacher. At the age of twenty, while living within the Ten Mile congregation, Pennsylvania, he united (June 4, 1842), with the Brethren. James Quinter was elder in charge of the congregation. On October 18, 1851 (or 1854), he was ordained in the Ten Mile congregation. He attended his first Annual Conference in York county, Pennsylvania, in 1844, riding on horseback for two hundred and twenty miles over the Alleghenies to be present. In 1908, at Des Moines, Iowa, he attended his last Conference.

On February 27, 1847, Bro. Wise married Nancy Grable, who was his companion for fifty-three years. There were six sons and four daughters.

In 1867, Bro. Wise moved to Brooklyn, Iowa, where he lived until the spring of 1868, when he moved to Waterloo, same state. After residing here one year he returned to Pennsylvania, where he stayed until 1877, when he again moved to Waterloo. In 1878, he located near what is now Conway Springs, Kansas.

Bro. Wise served on at least three important committees of the church. In 1866, he was on the John A. Bowman committee sent to Tennessee; in 1881, he was on the committee sent to confer with the River Brethren in Canada; and later, he was chairman of the committee sent to Berlin, Pennsylvania, to deal with the Progressive faction headed by H. R. Holsinger. He served on the Standing Committee of Annual Conference in the years 1865, 1866, 1868, 1869, 1870, 1873, 1877, 1880, 1881, 1882, 1883, 1884, 1889, 1890, 1892, 1893, 1896, and 1901. In 1885, he was Moderator of the Conference. Fifteen times he was Reading Clerk. In 1858, he presented to Conference a paper requesting the creation of a General Mission Board. This paper was returned but he was not discouraged. He originated the paper permitting districts to hold ministerial meetings. His interest in and enthusiasm for Sunday Schools were early aroused.

Bro. Wise was for years one of the most prominent Brethren in Kansas. His pulpit efforts were strong and convincing. He had the abilities of a debater and was devoted to the defense of the doctrines as believed and practiced by the Brethren. Blindness came over him during the last years of his life. His winters were spent in the Old Folks Home at Darlow and his summers with a son at Conway Springs. He passed away on June 26, 1909, and is buried in the cemetery at Conway Springs.

JACOB WITMORE

Jacob Witmore, son of Jonathan and Catharine Cover Witmore, was born on December 5, 1844, in Franklin county, Pennsylvania, near the city of Chambersburg. In the summer of 1850, he, with his parents, three older brothers and two sisters, moved to Wood county, in north-western Ohio. Here he grew to manhood. At the age

of seventeen he united with the Church of the Brethren in the Portage congregation. At the age of eighteen he was given his freedom by his father. Several years thereafter were spent in attending school, teaching, and carpentering.

In 1865, Bro. Witmore was elected to the office of deacon in the Portage church. On December 23, 1867, he was united in marriage with Miss Amanda Bosserman of Hancock county, Ohio. To this union were born two sons and two daughters, one son dying in infancy. The other son, Ira, was for many years elder in charge of the church at Adrian, Mo., but is now (1920) a resident of McPherson. One daughter is the wife of Dr. H. J. Harnly of the faculty of McPherson College and the other is the wife of Ellis S. Strickler, a minister, at El Centro, California. In 1868, Bro. Witmore was elected to the ministry in the Eagle Creek church, Ohio. He was ordained in the summer of 1881, in the same congregation, by Elder J. P. Ebersole.

In the summer of 1881, he moved with his family from Hardin county, Ohio, to Johnson county, Mo., where he later became pastor and elder of the Centerview congregation, enduring many of the hardships that fall to a minister who must at the same time preach the Word and also earn his daily bread by some other means.

In November, 1888, Elder Witmore was sent by the General Mission Board as the first Brethren missionary to California. He started his work at Glendora (December 22, 1888), but also preached at Covina, Spadra Valley, Azusa, Pasadena, Los Angeles, Glendale, Tujunga, Timberville, and Stockton. During his stay in California he baptized twenty-five persons. The first district conference held in California was held in Covina and was under Bro. Witmore's supervision.

Elder Witmore had a long experience as an evangelist and secured many souls for the Kingdom. Twice (1891 and 1895) he served on the Standing Committee of the Annual Conference. From 1893 to his death his home was, with few interruptions, on College Hill, McPherson. Until a few weeks before his decease he had enjoyed fairly good health. His passing occurred on Sunday night, December 26, 1920.

PETER R. WRIGHTSMAN

Peter R. Wrightsman was born in Montgomery county, Virginia, on May 16, 1834. His father, Daniel Wrightsman, moved to Limestone, Washington county, Tennessee, when P. R. was seventeen years old. The latter united with the Church of the Brethren in 1857, and soon thereafter (1860) was elected to the ministry. From 1862 to 1865 he was in close contact with the war activities of the South. At times he suffered persecutions because of his conscientious scruples. In 1864, he was conscripted by the Confederate government. He was chosen by the Limestone church to carry to the Confederate Congress a petition asking exemption for non-resistant people. This mission he performed with success.

Brother Wrightsman was educated at the Laurel Hill Seminary in East Tennessee. In October, 1867, he was united in marriage with Sister Elizabeth Witter at South Bend, Indiana. In 1868, he was graduated from the Eclectic Medical College in Cincinnati, Ohio. Thence he went to Dayton, and in 1871, to South Bend, Indiana. About four years later, in the Portage congregation, Indiana, he was ordained to the eldership. In 1880, he moved to Kansas for his health, locating near Abilene, in Dickinson county. He exercised a strong influence in settling Kansas with Brethren from the East. In 1894, the need of a warmer climate constrained him to go South. Atlanta, Georgia, was his destination. In 1901, he made another move, this time to Saginaw, Texas, where in addition to his church duties, he practiced medicine. He died at Saginaw on December 29, 1908.

CHARLES MADISON YEAROUT

Charles Madison Yearout, son of James A. and Lydia Bowman Yearout, was born on March 19, 1857, at Floyd, Floyd county, Virginia. The mother was the daughter of Christian and Hannah Bowman of Floyd county. James Yearout and family moved to Fayette county, West Virginia, in 1858, or 1859. In the fall of 1869, they moved to Kansas, taking eight weeks for the trip in a covered wagon, and settling on Rock Creek in Morris county, north of the present site of Dunlap. Later they moved five miles northwest of Americus in Lyon county.

Charles grew up with the country. Since he was the

oldest child of a family of ten children, his educational advantages were somewhat limited. He attended school only in the winter months, supplementing the knowledge thus gained, however, by night study often prolonged until two o'clock in the morning. The Bible was his constant study. He carried a New Testament in his pocket while working in the field. At the age of eighteen he had its contents well memorized.

There were but few ministers of the Brethren in Kansas in those days, and for that reason, on July 3, 1875, Charles was compelled to go to the Verdigris river, twenty miles from where his parents lived, over in Greenwood county, to tell the Brethren that he wanted to be baptized. The rite was administered by Elder Jacob Buck of the Cottonwood congregation. Of this event Charles has often said: "From that day to this there has never a doubt crossed my mind as to my peace and acceptance with God." In September, 1878 (or October, 1880), at a love feast held about nine miles west of Emporia, in the Cottonwood valley, Charles was elected to the ministry. He was installed by Elder James E. Hilkey.

Charles entered into his ministerial work with great earnestness. D. W. Stouder, one of his colleagues in the ministry, felt the burden of preaching the Word. As he was a good singer, the matter was arranged by having him serve in the capacity of singer while Bro. Yearout preached. For about eight years this arrangement obtained in the Verdigris church. At a love feast held in a tent northwest of Madison in the fall of 1883 or 1884, Bro. Yearout was advanced to the second degree of the ministry. Some time after this he moved to the Scott Valley church in Coffey county, where he remained for about seven years. On July 7, 1891, he was ordained to the eldership at the Mount Joy school house, northwest of Westphalia, Elders S. Z. Sharp and Daniel Vaniman officiating.

In October, 1880, in Lyon county, Bro. Yearout was married to Helen J. Clark, to which union two children were born, one of them dying in infancy. Sister Yearout died in Coffey county (April 12, 1888). In April, 1889, Bro. Yearout was married to Lillie G. Benway at Independence, Kansas. To this union four children have been born, two dying in infancy.

Bro. Yearout has preached in about sixty-seven counties of Kansas. He was a member of the first mission board elected in Kansas, Indian Territory, Colorado, and Texas. This board authorized the building of the churches of Lipscomb and Farwell, Texas. Bro. Yearout has served as missionary under district boards in Kansas, Southern Kansas, Oklahoma, and Texas; Middle Iowa; Southern Iowa; Northern Missouri; Middle Missouri; First District of Virginia; and Southern Virginia. He has thus spent over twenty-five years of his life. His ministerial work has taken him to twenty-two different states and this work has been a blessing to the world as well as a pleasure to the messenger, since through these years perhaps three thousand persons have been constrained through his ministrations to walk with the Savior. Bro. Yearout has been on the Standing Committee of the Annual Conference three times—in 1894, 1903, and 1906.

Bro. Yearout has had charge of three churches in Kansas—Antioch, Scott Valley, and Morrill. For three years he was one of the board of visiting elders appointed by Annual Conference to visit McPherson College. At one time he was acquainted with every minister and elder in the state of Kansas. He is now living at Chico, California, and is still active in the work of the Master.

JOSEPH J. YODER

Joseph J., oldest son of Jacob D. and Sarah Yoder Yoder, was born on November 24, 1868, in Somerset county, Pennsylvania. There are three other sons and two daughters. W. H. is a minister in the Church of the Brethren and Mary E. is the wife of Elder M. J. Mishler.

On March 22, 1879, the Yoder family arrived in Hutchinson, Kansas. A farm was secured in Hayes township in McPherson county, and here J. J. grew to manhood. His father had the foresight to buy considerable cheap land and thus in time became well to do. J. J. was trained on the farm but early showed an interest in education. He was one of the first year students at McPherson College, and was graduated from the Academy of that institution in 1894. He also taught eight years in the schools of McPherson county. Settling on the farm southwest of Conway, he devoted himself to the interests of the farm and the church until in 1908, when he re-entered McPherson College,

from which he took the A. B. degree in 1913. On May 30, 1895, he was united in marriage with Miss Sadie Strohm, of Harlan, Iowa. Three sons survive of the four born to this union.

While a student at the college, in 1889, J. J. was baptized into the Church of the Brethren by S. G. Lehmer. The Monitor church recognized his ability and inclinations by calling him to the ministry on June 11, 1892. On April 29, 1893, he was advanced in office, and on January 6, 1901, with Elders A. M. Dickey and S. J. Miller officiating, he was ordained to the eldership. For some time until 1912, he had the oversight of the Monitor congregation. He has also at various times been elder of the churches at Wichita, Peabody, and Morrill. In 1912, he became a member of the Executive Board of the Kansas State Sunday School Association. In 1908, he was appointed a member of the General Mission Board of the Church of the Brethren. Since 1898, he has been a member of the District Mission Board of Southwestern Kansas and Southeastern Colorado, of which since 1900, he has been president. He represented his district on the Standing Committee of Annual Conference in 1905, 1910, 1913, and 1917. At the Wichita Conference (1917) he served as Writing Clerk.

Soon after returning to McPherson College in 1908, he was employed to teach in the Bible department of the school. In the fall of 1911, he succeeded Professor S. B. Fahnestock as business manager of the college. For three school years succeeding 1909, he was pastor of the McPherson church. For several years he was Dean of the Bible department. Since 1911, he has been President of the Board of Trustees of the college, on which he has served many years.

Professor Yoder represents a remarkable combination of business acumen, scholarly tastes, and spiritual discernment. McPherson College has prospered under his skillful management. He has made a success of his own business and that of others. He is a forceful speaker and is in demand for any and all occasions.

In 1920-1921, with J. H. B. Williams, he constituted a committee of the General Mission Board delegated to visit the mission fields of the church, this duty entailing a tour of the world.

WILLIAM HENRY YODER

William Henry Yoder, youngest son of J. D. and Sarah Yoder Yoder, was born southwest of McPherson, Kansas, within the bounds of the Monitor church. His parents were both of good Pennsylvania Dutch stock and came from Somerset county in an early day. W. H. was born on January 4, 1883.

The district school started young Yoder on his educational career. At sixteen he united with the Church of the Brethren under the preaching of A. C. Wieand. In 1899, after completing the common schools, he entered McPherson College, from which he was graduated in the Normal course in 1904. He then taught and farmed five years. In 1911, he returned to McPherson College and finished his college course with the class of 1915, taking the degree A.B.

For the greater part of his life Bro. Yoder has been associated with the work of the Monitor congregation. That church, on July 27, 1907, called him to the Gospel ministry. On July 1, 1911, it advanced him in office and on Nov. 28, 1914, he was ordained to the eldership by Elders Jacob Witmore and E. M. Studebaker. He was the first employed pastor of the Monitor church. He has served as elder in charge of the churches of Monitor and Morrill. Since May 1, 1919, he has been pastor of the Morrill congregation.

On September 18, 1907, Bro. Yoder was united in marriage with Miss Elva Herr, daughter of George R. and Mattie Herr of Navarre, Kansas. There are three children—two boys and one girl.

In the six revival efforts which he has held, Bro. Yoder has had substantial results, thirty-seven converts having been won through his efforts. While he was pastor at Monitor there was a forty-four per cent increase in the membership of that church. His special lines of interest are boys' organized classes, the young people, and community work. At present (1920) he is a director of the Beatrice (Nebraska) Brethren Assembly. In 1919, he was elected alumni representative on the Board of Trustees of McPherson College. In June, 1920, Bro. Yoder represented Northeastern Kansas on the Standing Committee at Annual Conference.

CHAPTER XIII.

APPENDIX

THE INTEREST OF KANSAS IN MISSIONS

FEW states have shown greater growth in missionary propaganda than has Kansas. In 1885, the Brethren in the whole state gave only the ridiculously small sum of \$53.30 to the cause. This, of course, is partly explained by the fact that there were no regularly organized channels thru which to give. The church was almost entirely rural, there were no foreign missionaries and there were few leaders who were far-sighted enough to adopt an aggressive policy. Indeed, it was not until 1893, that the idea of a mission in China was presented. This idea came from A. W. Vaniman, of Kansas, who was destined later to spend some time as missionary to Sweden.

Home missions began to receive attention in the eighties, probably about 1885. Northwestern Kansas seems to have been the most active. Statistics as to the amount of money spent in the district do not reveal the real extent of the work. Much of the work was donated, or it often happened that the district mission board hired some one to take-up the labor of the itinerant preacher while he was away from home. The preacher usually, although not always, depended on free-will offerings. Usually several such men were selected by District Conference as missionaries for one year at a time. The district was divided in such a way that the labors of the evangelists might not conflict. A part of the business session of each conference was devoted to the receiving of the reports of the evangelists. These reports conveyed such information as territory covered, time spent, number of sermons delivered, number of accessions, and the general condition of the work. There was no effort made to get into the larger towns. In 1887, the District Conference of Northwestern Kansas asked that each minister preach one sermon during the year on missions. From

this time missions occupy a very prominent place in the deliberations of the District Conference.

In 1889, Northeastern Kansas set apart six ministers whose special work was to look after the isolated. Somewhat the same propaganda was carried on as just described. However, the problem of the cities and towns was here undertaken, with the consequence that in the course of time preaching services were held or mission points established in such places as Hiawatha, Atchison, Topeka, Kansas City, Emporia, and Clay Center. On March 1, 1898, it was reported that nine men had been baptized at the state penitentiary. Of the several mission points named, that of Kansas City is the most important. All of the others, in fact, except that of Topeka, have been abandoned. The mission in the capital city has been organized into a self-supporting church.

Southeastern Kansas early began to look after her scattered members. She was once a strong district but her history of later years is one of losses. A complete record of her home mission work is not at hand but much aid has been extended by the district to struggling congregations. At different times the District Board has aided the work at Arkansas City, Chanute, Independence, and perhaps other places.

From information at hand it seems probable that home missions had received recognition in Southwestern Kansas in an organized way before 1891, but in that year a reorganization was rendered necessary because of re-districting of the southern half of the state. Thereupon a board of five was appointed. District workers were elected each year, two being the usual number. Preaching, visiting churches, and distributing religious tracts constituted their chief duties. For some years Southwestern Kansas has supported the largest home mission budget in the state. At various times missions have been supported at Wichita, Newton, Hutchinson, Larned, and Garden City. The Board is custodian of a small endowment fund for work in the district.

The record for 1915, shows that Northeastern Kansas gave 85 cents per capita to foreign missions; Northwestern, \$1.44; Southeastern, 60 cents; and Southwestern,

\$1.02. The banner churches were Ramona (\$2.15 per capita), Monitor (\$2.04 per capita), Olathe (\$2.04 per capita), Larned (\$1.94 per capita), Bloom (\$1.27 per capita), and Overbrook (\$1.22 per capita).

The work of missions at McPherson College is described elsewhere in this volume. The following persons have gone to the foreign field and may, either on account of nativity or residence for a time, be counted as having come from Kansas: (To India) Bertha Ryan Shirk, E. H. Eby, Emma Horner Eby, S. Ira Arnold, A. T. Hoffert, Ella Ebbert. (To China) F. H. Crumpacker, Mrs. F. H. Crumpacker, Emma Horning, Geo. W. Hilton, Mrs. Geo. W. Hilton, R. C. Flory, Mrs. R. C. Flory, Ernest D. Vaniman, Mrs. Ernest D. Vaniman, Myrtle Pollock, L. A. Stump, Mrs. L. A. Stump, Samuel B. Bowman, and Mrs. Samuel B. Bowman. (To Sweden) A. W. Vaniman and Mrs. A. W. Vaniman.

WORK AMONG FOREIGNERS

The state of Kansas has in its population a more considerable element of the foreign-born than one might at first think. These foreigners are located in various parts of the state. It is more particularly in the western and northern parts, however, where the Brethren have come into contact with them.

It is to be expected that in many of the localities the German membership is in evidence among the Brethren. Naturally, the percentage of German speaking membership is decreasing, but in former days it was not unusual to emphasize the need of German speaking ministers. Most of the twenty-two original members of the Washington church, in Washington county, spoke German, having come from Berks county, Pennsylvania. As late as 1896, all the preaching was done in German, the non-German element, however, in that year asking for an English preacher.

During the activity of Elder Christian Hope, a lively interest, kindled largely by Brother Hope himself, became awakened in the Scandinavians. After his return from abroad he devoted the declining years of his life to religious work among his fellow Scandinavians. In 1888, the district of Northeastern Kansas recommended

the calling of Danes to the ministry. Earlier than this, however, on December 5, 1883, the Greenwood county church, in Southeastern Kansas, had called A. Peter Dugard, a young Dane, to the ministry. He died at the early age of thirty three.

Brother Hope found numbers of Swedes in Central Kansas to whom he ministered. His local church, at Herington, called T. C. Peterson to the ministry. In 1898, Brother Hope opened up preaching appointments in Danish settlements in Washington and Clay counties. In 1899, the Scandinavians lost a warm friend when Brother Hope went to his Maker to give an account of his stewardship. Little has been done to carry on his chosen work.

THE CASE OF LEWIS O. HUMMER

The earlier history of the Ozawkie church contains the erratic career of Lewis O. Hummer, of North Topeka, Kansas. Hummer was the son of Samuel Hummer, formerly of Gettysburg, Pa., and first came into notice in Kansas in connection with the publication of a small monthly paper called "The Free Discussion." This periodical, published at North Topeka and later at Eskridge, at the nominal sum of fifty cents a year, was designed to make an especially strong appeal to the liberal element in the church, particularly the ministry. It was devoted "to moral and political science." Several of the issues of this short-lived paper are on file in the library of the State Historical Society at Topeka, the first being that of September, 1879. This issue starts out with a ten column appeal to its readers for a loan of five hundred dollars for eighteen months with good security for the purpose of instituting proceedings against a Mr. and Mrs. Downs for the recovery of the editor's daughter, Ellen, who had become insane while in the custody of the Downs family, and who was now confined in the asylum at Fulton, Mo. This matter seemed to weigh very heavily on the mind of the father and took up many columns of the little paper.

Hummer was violently critical of the church and her practices. His extreme views as expressed in the paper brought him under the censure of the Ozawkie (then Grasshopper Valley) church. Finally he was expelled, and the following announcement appeared in the Primi-

tive Christian: "This is to inform the brethren and sisters that we, the brethren and sisters of the Grasshopper Valley Church, met in council today to consider charges brought against Brother Lewis O. Hummer, who is a member of this arm of the Church, and edits a little monthly paper published at North Topeka, Kansas. On investigation he was found guilty of using profane language, according to his own confession, and has boldly set himself up as judge of the whole brotherhood, denying the rights of the Annual Meeting and railing on the Church in general, with severe and unchristian language, which we suppose many of our dear brethren and sisters, both in the east and west are aware of, who have read his paper. He was willing to confess to the first charge of using profane language, but when asked to relinquish printing articles manifesting such an uncharitable spirit he utterly refused and tried to justify himself in free speech. Consequently he was disowned as a member. We wish this action of of the Church published as a warning to the Brotherhood in general. He expects to appeal to Annual Meeting for redress — the very court which he denies the right of power. This is written by order of the Church." Hummer published this notice in the Free Discussion of April 1880, but in his comments denied that any such charges were preferred, taking three columns to dispose of the notice. In the March number of his paper he had announced that he would soon publish a constitution suitable for the government of the church. Finally, in April, 1881, this interesting document appeared in the columns of the Free Discussion. The author confessed, however, that he had composed it in the remarkably short period of three hours. Among the various innovations which he advocated were the following: the taxation of the property of the members by the church in order to secure equality in church support; all unavoidable loss of property by members to be borne equally by members according as the Lord has prospered them; the abolition of usury; no member to go into debt without first counseling the church, after which, the church became a party to the transaction and hence responsible for the debt; payment for ministerial services; permission to use instrumental

music in churches; the abolition of the rite of ordination. On this last point he once wrote, "Every man or woman that believes that Jesus is the Christ has a Divine right to teach and baptize and observe all the institutions of the Lord." As already intimated, he was violently opposed to extensive powers exercised by the Annual Conference. Uniformity in dress found no favor in his eyes.

Hummer was also obsessed with the notion of a speedy second coming of the Lord. In January, 1888, he publicly made the claim that he was "the first man to enlighten the saints with reference to going to Jerusalem to meet Christ." Coupled with this is a halfway suggestion that he is himself the prophet of Malachai. Bro. John A. Root says that he was in company with Hummer on the way to the Bismarck Grove Conference in 1883, and that the latter was highly elated over the prospect of organizing a colony of the faithful to locate in Jerusalem.

The paper had a hard struggle to live. The author's poverty, the ultra-radical tone of the publication, and the hostility of the church made its existence continually precarious. Many stopped the paper without paying for it. It became increasingly the organ of personal abuse. It was full of grammatical and typographical errors. The editor died in the latter eighties and thus ended a career rather unique in Brethren history in Kansas.

DISTRICT CONFERENCES OF KANSAS

- 1867—Washington Creek. (W. Mo. and Kan.)
- 1868—Cottonwood.
- 1869—Plattsburg, Mo. (W. Mo. and Kan.)
- 1870—Ozawkie.
- 1871—Falls City, Neb. (Kan. and Neb.)
- 1872—Appanoose. (Kan. and Neb.)
- 1873—Falls City, Neb. (Kan. and Neb.)
- 1874—Ozawkie. (N. Kan. and Neb.); Pleasant Grove (S. Kan.)
- 1875—Pony Creek. (N. E. Ks. and S. E. Neb.); Washington Creek (S. Kan.)
- 1876—Falls City, Neb. (N. Ks., Colo., and Neb.); Paint Cr. (S. Kan.)
- 1877—Ozawkie (N. Kan., Colo., and Neb.); Parsons (S. Kan.)
- 1878—S. Beatrice, Neb. (N. Kan. and S. Neb.)
- 1879—Burr Oak (N. Kan. and S. Neb.); Fredonia (S. Kan.)
- 1880—Abilene (S. Neb., Colo., and N. Ks.); Peabody (S. Kan.)

1881—Pony Creek (N. Kan., Neb., and Colo.); Washington Creek
(S. Ks.)

1882—Ozawkie; N. Solomon.

Northeastern	Northwestern	Southern
1883—Pony Creek	Belleville	Paint Creek
1884—Pleasant Grove	Dorrance	Neosho
1885—Ozawkie	St. Vrain	Osage
1886—Morrill	?	Mont Ida
1887—Sabetha	Belleville	Peabody
1888—Washington Cr.	Saline Valley	Conway Springs
1889—Chapman Creek	Quinter	Pleasant View
1890—Appanoose	N. Solomon	Fredonia
1891—Morrill	Maple Grove	Verdigris

Northeastern	Northwestern	Southeastern	Southwestern
1892—Olathe	Burr Oak	Neosho	Salem
1893—Ozawkie	Fairview	Osage	Walnut Valley
1894—Navarre	St. Vrain	Paint Creek	Conway Springs
1895—Vermillion	Belleville	Scott Valley	Kansas Center
1896—Pleasant Grove	N. Solomon	Mont Ida	Eden Valley
1897—Sabetha	Dorrance	Fort Scott	McPherson
1898—Washington Creek	Quinter	Fredonia	Wichita
1899—Morrill	Burr Oak	Osage	Pleasant View
1900—Vermillion	St. Vrain	Verdigris	Monitor
1901—Navarre	Belleville	Paint Creek	Salem
1902—Ozawkie	N. Solomon	Parsons	Rocky Ford
1903—Appanoose	Dorrance	Fredonia	Conway Springs
1904—Morrill	Quinter	Grenola	McPherson
1905—Cottonwood	Grand Valley	Osage	Larned (Rural)
1906—Sabetha	Victor	Independence	Wichita
1907—Ottawa	Burr Oak	Mont Ida	Eden Valley
1908—Ozawkie	White Rock	Verdigris	Garden City
1909—Navarre	N. Solomon	Parsons	Rocky Ford
1910—Morrill	Quinter	Scott Valley	Monitor
1911—Washington Creek	Belleville	Paint Creek	Newton (City)
1912—Sabetha	Antioch	Fredonia	Conway Springs
1913—Overbrook	Burr Oak	Verdigris	Wiley
1914—Ozawkie	Victor	Grenola	Pleasant View
1915—Ottawa	N. Solomon	Mont Ida	Larned (Rural)
1916—Morrill	White Rock	Parsons	E. Wichita
1917—Navarre	Maple Grove	Independence	McPherson
1918—Ozawkie	Belleville	Osage	Hutchinson
1919—Appanoose	Quinter	Paint Creek	Rocky Ford
1920—Sabetha	Colo. Springs	Verdigris	Monitor
1921—Abilene		Grenola	Miami

REPRESENTATIVES ON THE STANDING COMMITTEE OF ANNUAL
CONFERENCE

1862—John Bower
 1863—Unrepresented
 1864—John Bower
 1865—Unrepresented
 1866—Unrepresented
 1867—Unrepresented
 1868—Unrepresented
 1869—Unrepresented
 1870—William Gish
 1871—John Harshey
 1872—William Gish
 1873—Unrepresented
 1874—J. Lichty; Jesse Studebaker
 1875—Samuel C. Stump
 1876—William Gish
 1877—J. Lichty
 1878—J. Lichty; J. Hershey
 1879—Unrepresented
 1880—J. Lichty; M. T. Baer
 1881—Unrepresented

Northeastern	Northwestern	Southern
1882—J. Forney	L. Hillery	G. W. Studebaker
1883—William Gish	G. W. Fesler	M. T. Baer
1884—J. Forney	Eli Renner	S. Hodgden
1885—J. D. Trostle	M. M. Eshelman	John Wise
1886—William Davis	J. Hollinger	W. Wyland
1887—J. D. Trostle	M. M. Eshelman	E. Eby
1888—George Myers	Isaac Studebaker	L. Hillery
1889—J. A. Root	J. Hollinger	J. Wise
1890—J. Forney	B. B. Whitmer	E. Eby
1891—J. S. Mohler	J. Ikenberry	D. Vaniman

Northeastern	Northwestern	Southeastern	Southwestern
1892—W. Davis	B. B. Whitmer	J. H. Neher	J. Wise
1893—J. S. Mohler	C. S. Holsinger	S. Edgecomb	J. Wise
1894—G. E. Wise	B. B. Whitmer	C. M. Yearout	E. Eby
1895—I. H. Crist	J. Hollinger	W. B. Sell	J. Witmore
1896—A. VanDyke	C. S. Holsinger	W. B. Sell	J. Wise
1897—J. D. Trostle	J. B. Wertz	S. Hodgden	G. E. Studebaker
1898—W. Davis	S. L. Myers	C. J. Fogle	M. Keller
1899—G. E. Wise	I. S. Lerew	W. B. Sell	E. Eby
1900—R. A. Yoder	L. E. Keltner	E. M. Wolfe	A. F. Miller
1901—I. L. Hoover	G. M. Throne	John Sherfy	J. Wise
1902—Geo. Manon	C. S. Holsinger	M. O. Hodgden	M. Keller

1903—W. Davis	J. W. Jarboe	S. Beery	G. W. Weddle
1904—R. A. Yoder	A. C. Daggett	E. M. Wolfe	G. E. Studebaker
1905—Geo. Manon	I. S. Lerew	John Sherfy	J. J. Yoder
1906—R. F. McCune	D. A. Crist	E. E. Joyce	S. J. Miller
1907—W. Davis	T. E. George	S. E. Lantz	M. Keller
1908—Geo. Manon	B. E. Kesler	G. R. Eller	J. E. Crist
1909—I. L. Hoover	D. A. Crist	C. A. Miller	M. Keller
1910—R. A. Yoder	A. C. Daggett	W. C. Watkins	J. J. Yoder
1911—H. F. Crist	D. A. Crist	S. E. Lantz	J. E. Crist
1912—H. L. Bram-	A. C. Daggett	J. S. Clark	M. Keller
mell			
1913—O. O. Button	G. R. Eller	F. G. Edwards	J. J. Yoder
1914—C. B. Smith	D. A. Crist	J. E. Crist	E. M. Studebaker
1915—W. A. Kinzie	E. D. Stewart	J. S. Sherfy	D. W. Kurtz
1916—Geo. Manon	D. A. Crist	S. E. Lantz	J. E. Jones
1917—O. R. McCune	G. W. Burgin	M. E. Stair	J. J. Yoder
1918—E. F. Sherfy	G. R. Eller	R. W. Quak-	D. W. Kurtz
		enbush	
1919—Geo. Manon	G. O. Stutzman	D. P. Neher	Jacob Funk
1920—W. H. Yoder	H. F. Crist	J. A. Campbell	D. W. Kurtz
1921—Geo. Manon	J. E. Small	L. G. Temple-	M. J. Mishler
		ton	

TRUSTEES OF McPHERSON COLLEGE

(Dates of periods of service are indicated)

Baker, Frank L., 1914-1916.	Marchand, F. E., 1918-1921.
Bish, W. R., 1920—.	Martin, Emry, 1916-1920.
Bradley, Frank H., ? -1891.	Mohler, James M., 1912-1919.
Bosserman, W. P., 1916-1918.	Miller, Samuel, 1891-1892.
Boyd, A. L., 1915-1916.	Miller, U. C., 1916-1919.
Butler, L. H., 1899-1903.	McCune, Frank E., 1915-1918.
Bryant, L. E., 1917-1921.	Nickey, S. G., 1919—.
Brubaker, Henry, 1893-1896.	Peck, J. H., ? -1893.
Burgin, Geo. W., 1915—.	Pitzer, J. R., 1914-1915.
Daggett, A. C., 1912-1915.	Rhodes, S. A., 1921—.
Detter, F. P., 1911-1920.	Riddlesbarger, A. E., 1918-1921.
Dresher, J. N., 1911—.	Rodabaugh, E. G., 1912—.
Fahnestock, S. B., 1899-1911.	Sanger, J. F., 1912-1914.
Flory, J. A., 1913-1920.	Sawyer, Albert, 1912-1913.
Frantz, Edward, 1898-1911.	Strohm, R. C., 1920—.
Gabel, J. S., 1912-1913; 1921—.	Shirky, G. E., 1912—.
Gibbel, Isaac D., 1914-1916.	Sharp, S. Z., 1916-1917; 1921—.
Gitt, C. W., 1916-1919	Saylor, Norman, 1918—.
Harnly, H. J., 1893—.	Teeter, D. W., 1919-1921.
Holsopple, W. W., 1919—.	Vaniman, A. W., ? -1893.
Hornbaker, W. R., 1912-1914.	Vaniman, Daniel, 1889-1896.
Hutchison, D. P., 1896-1898.	Vaniman, F. A., 1892-1913;
Jones, J. Edwin, 1914-1916.	1920—.
Kinzie, W. A., 1912-1915.	Witmore, Jacob, 1896-1898.
Kuns, J. L., 1890-1893.	Wieand, A. C., 1898-1899.
Kuns, Noah, 1896-1898.	Yoder, J. J., 1902—.
Lichty, C. J., 1913-1916.	Yoder, W. H., 1919—.

BUSINESS MANAGERS OF THE COLLEGE

George E. Studebaker (1888-1891), A. W. Vaniman (1891-April 9, 1892), J. H. Peck (April 9, 1892-February 10, 1894), F. A. Vaniman, (February 10, 1894-May 17, 1894), J. H. Peck (May 17, 1894-October 8, 1894), D. P. Hutchison (October 8, 1894- ?), S. B. Fahnestock (? -1911), J. J. Yoder (1911—).

(Note: The author is unable to secure several of the dates in the above list.)

TEACHERS IN McPHERSON COLLEGE

(A few dates are not obtainable.)

Abel, Orie J., Bookkeeping 1907-1908.
 Anderson, Alma G., English and History 1920-1921; Public Speaking 1921—.
 Andes, Mattie, Typewriting 1902- ?

- Arnold, C. E., Mathematics and Pedagogy 1893-1902.
 Arnold, D. H., Algebra 1899-1900.
 Arnold, S. Ira, Arithmetic 1908-1910.
 Baldwin, O. B., Education and History 1911-1914.
 Barnhill, Gilbert E., German 1912-1913.
 Bartels, Minnie, Grammar 1905-1906; German and Physiology 1906-1907.
 Beckner, William O., S. S. Ped., Physiol. and U. S. History.
 Bishop, Margaret, History and Civics 1901-1902.
 Blair, John A., Business 1911-1916; Education 1918—.
 Boaz, Edna Detter, Expression 1912-1915.
 Bowman, Joseph L., Algebra 1916-1917.
 Bowers, J. Frank, Penmanship 1905-1908.
 Bradbury, Louis A., Physiology 1912-1913.
 Bragers, Joseph, Violin 1916-1918.
 Brown, Jessie, Piano 1915—.
 Carpenter, Pearl Ebaugh, German and English 1910-1911.
 Charles, Edna Neher, English, 1919-1920.
 Clement, Corda, French 1907-1908.
 Clement, John A., Pedagogy 1902-1913.
 Cline, Furman R., Bookkeeping 1906-1907.
 Craik, Elmer LeRoy, Latin and German 1909-1915; History and Political Science 1915—.
 Crumpacker, Anna Newland, Orthography 1904-1906.
 Culler, Arthur Jerome, Theology 1914-1921.
 Dalke, Anna Garber, Orthography 1908-1910.
 Dalke, Diedrich L., German 1908-1910.
 Daniels, Latha, Piano 1920-1921.
 Davidson, H. Frances, Latin and English 1888-1894; English and Pedagogy 1896-1898.
 Deeter, John W., Theology 1918—.
 Deeter, Mrs. J. W., Art 1919—.
 Detrick, Lulu Hildebrand, Grammar 1908-1910.
 Detter, Ralph W., Mathematics and History 1909-1910.
 Duerksen, John F., German 1899-1905.
 Duerksen, Peter F., German 1897-1901.
 Ebaugh, Ione, Latin 1918-1919.
 Ebel, Bartel E., Latin and Greek 1905-1909; 1920—.
 Eby, Enoch H., Bible History 1901—.
 Elder, L. W., Education 1905-1906.
 Fahnestock, Amanda, Stenography and Typewriting 1889-1896; Church History 1903-1906; Bible 1913—.
 Fahnestock, S. B., Business 1889-1911.
 Frantz, Adolf I., German and French 1917-1918.
 Frantz, Edward, Mathematics 1891- ? ; Theology and Bible 19 ? -1909.
 Frantz, Ruth, English and Public Speaking 1919-1921.

- Franz, J. J., Vocal Music 1902-1903.
Fries, J. Howard, Business 1916—.
Frizell, Arthur B., Mathematics 1912-1917.
Gaw, Forrest W., Voice 1921—.
Geaque, Harry A., Chemistry and Physics 1913-1914.
Gilbert, James Z., Geography and Orthography 1892-1895.
Goertz, Peter S., German 1909-1910.
Gustafson, C. F., Chemistry and Latin 1899-1901.
Hadley, Tillie I., Art 1921-1922.
Haldeman, Daisy Rider, Art 1916-1917.
Harms, Abraham J., German 1915-1916.
Harnly, Henry J., Natural Science 1892—.
Harnly, Paul W., Mathematics 1914-1915.
Harter, A. L., Grammar 1898-1899.
Haug, Benjamin S., Vocal Music 1896; 1911-1913.
Haug, Laura Harshbarger, Stenography and Typewriting 1896- ? ;
Expression 1911-1913.
Hawkinson, Lily O., History 1912-1913.
Hedine, Mary Frantz, Grammar 1901-1904; Latin 1904-1907.
Hershey, J. Willard, Chemistry 1918—.
Hess, Maurice A., Mathematics, English, and Science 1919—.
Hill, Lola M., English and German 1921—.
Hinkson, Nellie, Art and Sloyd 1907-1908.
Hollinger, Martha E., Home Economics 1920-1921.
Holsopple, Eva Boone, English 1920-1921.
Hoover, David H., Sociology and Economics 1920-1922.
Hoover, Elizabeth Culp, Domestic Science 1913-1914.
Hope, Lillie, Shorthand and Typewriting 1906-1912.
Huber, Leonard, Ancient and Modern Languages 1888-1896.
Ikenberry, Ernest L., Vocal Music 1919-1920.
Ikenberry, L. D., Vocal Music 1894-1895.
Johnson, Louise, Expression 1907-1909.
Johnson, Lucetta, Latin 1901- ? .
Jones, J. Estel, English 1916-1917.
Kimmel, Lester F., English 1917-1918.
Klepinger, J. C., Geography and History 1891-1892.
Kochenderfer, Clarence C., Education and Philosophy 1909-1911.
Kurtz, Daniel Webster, Theology and Philosophy 1914—.
Lauer, A. Ray, Violin 1919—.
Lauver, George M., Arithmetic 1897-1898; geography and orthogra-
phy 1896-1897.
Lehmer, G. G., Normal training 1888-1889.
Lehmer, S. G., Mathematics 1888-1890.
Lichtenwalter, Homer O., Mathematics 1910-1912.
Loewen, C. A., Elocution and Physical Culture 1904-1905.
Lonborg, Arthur C., Coach 1921—.

- Long, Edgar F., English 1912-1916.
 McGaffey, Edith, Latin 1917-1918; English 1919—.
 McGlothlin, Anna Fakes, Orthography 1899-1900.
 McVey, Anne, Expression 1915-1919.
 Markey, E. A., Orthography, Geography, and History 1890-1891.
 Matchette, Orral, English 1911-1912.
 Metzger, Anita, Mathematics 1901-1902.
 Miller, Gertrude S., Shorthand and Typewriting 1918-1921.
 Miller, Hannah Hope, Shorthand and Typewriting 1901-1906.
 Miller, Howard, Science and Literature 1888-1889.
 Miller, Sebastian C., English 1907-1910.
 Miller, Samuel J., History and Civics 1891-1896; English and German 1901-1911.
 Mohler, John E., Orthography 1889-1890.
 Mohler, Frank E., Civics 1916-1917.
 Mohler, Joseph R., Mathematics 1889-1890.
 Mohler, Robert E., Agriculture 1913—.
 Moran, Evelyn, Expression 1909-1911.
 Morris, Charles S., Mathematics and Physics 1917—.
 Muir, Freeman G., Piano and Harmony 1888-1915.
 Murray, Nora, Orthography 1891-1892.
 Muse, Marguerite, Expression 1917-1919.
 Neher, N. N., Vocal Music 1891-1892.
 Neher, V. Grace, Shorthand and Typewriting 1914-1917.
 Nelson, E. F., Arithmetic 1904-1905.
 Newton, A. H., Chemistry and Mathematics 1909-1910.
 Nininger, Harvey H., Biology 1920—.
 Nofziger, F. U., Mathematics 1889-1891.
 Poole, W. J., Arithmetic 1898-1899.
 Richer, J. D., Civil Government 1890-1891.
 Rowland, Charles L., Vocal Music 1913-1920.
 Russel, Jouette C., Chemistry 1910-1913; 1915-1918.
 Russel, Robert R., Civics 1913-1914.
 Sargent, Lena Wieand, Elocution and Physical Culture 1898- ? .
 Saylor, Sue Slusher, Grammar and Latin 1891-1896; English 1898- ? .
 Schisler, J. H., Grammar, History, Elocution 1892-1893.
 Schlichting, Martin H., German 1915-1916.
 Schmidt, Adria Boone, English 1917-1918.
 Seidel, Paul W., Bookkeeping and Penmanship.
 Sharp, Effa Kuns, Elocution 1892-1893.
 Sharp, S. Z., Mental and Moral Science 1888-1896.
 Sharp, Theodore, Orthography 1891- ? .
 Shirk, Claude J., Mathematics, Chemistry and Physics 1904-1911.
 Shirk, J. A. Garfield, Mathematics and Chemistry 1901-1904.
 Slifer, William J., Bookkeeping and Penmanship 1908- ? .
 Smith, Grace, Typewriting 1903-1904.

- Snoeberger, A. L., Business 1888-1889.
 Snowberger, Theodore, Arithmetic 1894-1895.
 Steele, D. C., History and Civics 1910-1911.
 Steven, Laurene, Modern Languages 1919-1920.
 Stodghill, Charles M., Chemistry and Physics 1914-1915.
 Stouffer, G. R., Penmanship 1889-1890.
 Strole, W. Park, Shorthand and Typewriting 1912-1913.
 Studebaker, Ellis M., Bookkeeping and Penmanship 1901- ? ; Bible and Greek 1911—.
 Studebaker, John F., Shorthand and Typewriting 1898- ? .
 Studebaker, Marion M., Arithmetic 1906-1908; History and Geography 1908-1910.
 Stump, Levi A., Normal Training 1917-1918.
 Swope, Ammon, Education and Manual Training 1916—.
 Thompson, H. Walter, German and Latin 1909-1912.
 Throne, John E., Bookkeeping 1904- ? .
 Tilberg, Benj. R., Voice 1920-1921.
 Toews, Peter F., German 1907-1909.
 Topham, Laura, Modern Languages 1918-1919.
 Trostle, Evelyn, English 1912-1921.
 Ullrey, Jessie A., Expression, 1905-1907.
 Unruh, E. J., Shorthand and Typewriting 1921—.
 Vance, Amos M., Education and History 1915-1916.
 VanDyke, Catherine, Orthography and Rhetoric 1894-1896.
 Van Dyke, George H., Physiology 1894-1896.
 Vaniman, Albert W., Bible History 1892- ? .
 Vaniman, Ernest D., Grammar 1907-1908; Vocal Music 1910-1911.
 Vaniman, Elmer E., Vocal Music 1894-1897.
 Vaniman, Pauline, Piano 1919-1920; 1921—.
 Vaniman, Verna Baker, Orthography 1901- ? .
 Walters, Minnie, Home Economics 1914-1920; 1921—.
 Wampler, C. W., Bible History 1902-1905.
 Weaver, Della Macomber, Arithmetic 1905-1906.
 Wieand, Albert C., English 1892-1896; Elocution and Physical Culture 1896-1898.
 Windle, Minnie, Oratory and Physical Culture 1893-1896.
 Winger, Roger D., Religious Education 1920-1922.
 Yarco, Eva M., Shorthand and Typewriting 1917-1918.
 Yoder, Jonathan J., Orthography 1906-1907.
 Yoder, Joseph J., Bible and Sociology 1910—.
 Young, Marguerite, English and History 1917-1918.

ERRATA

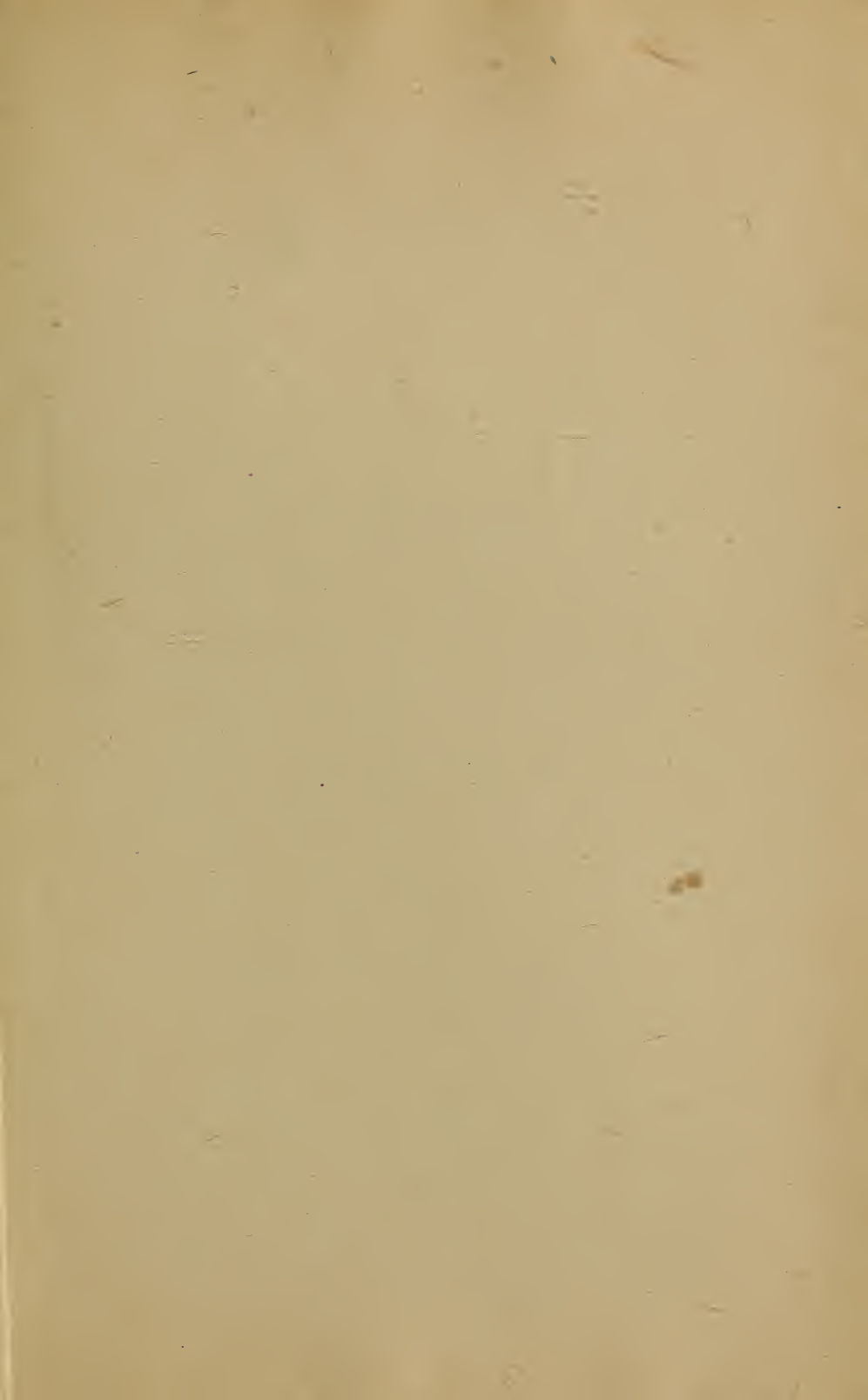
Both Washington Creek and Wolf River are credited with having been the second congregation to be organized in Kansas. These statements are contradictory but they are based upon sources which were impossible of verification when this book was written. (See pp. 258, 265.)

The name Brammell (p. 274) is spelled incorrectly in line two.

"Sping" (p. 352) should be spring.

"Buger" (p. 307) should be Burger.

"Satell" (p. 313) should be Sawtelle.



LIBRARY OF CONGRESS



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